THE HEARTS EASE.

OR, A Remedy againſt all Troubles.

A Conſolatory Diſcourſe particularly directed to thoſe who have loſt their Friends and dear Relations.

To which is added, two Papers Printed in the time of the late PLAGUE.

By *SYMON PATRICK*, D. D.
Now Lord Biſhop of *Ely*.

Pſal. 94. 19. *In the multitude of my thoughts within me thy comforts delight my ſoul.*

M. Antoninus.
Ἐν ὀλιγοις κεῖται τὸ εὐδαιμόνως βιῶσαι.
Happineſs lies in a very few things.

The Seventh Edition.

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To the Honourable Sir *Walter* St. *John* Baronet, and the Lady St. *John* his Wife; The Author wiſheth all the Bleſſings of this Life, and that which is to come.

THE *firſt occaſion of theſe meditations upon thoſe words of our Saviour to his Diſciples* (John 14. 1.) *is known only to my ſelf and another perſon whoſe content-*

ment I exceedingly deſired. But the occaſion of their publication is known to more than your ſelves, (for whoſe uſe they were firſt tranſcribed a good while ago) which I will not trouble the World ſo much as to take an account of. For it will believe (it's like) that it comes from my own proper motion and inclination to ſend them abroad: and the ordinary reaſon from the importunity of friends can be underſtood by none but thoſe who know that a friend can do more with us than we our ſelves.

But the reaſon why they addreſs themſelves to you, is known beſt to my ſelf. For though you might know it if you pleaſed yet your goodneſs teaches you to forget the many obligations you have laid upon me, which I ought always to remember. So many they are, that when I think how to diſcharge them, it puts me in mind that there is one ſort of trouble which I have made

made no proviſion againſt in this Treatiſe, which is for want of ability both to pay what we owe to thoſe that love us, and alſo to expreſs the ſenſe which we have of their goodneſs. But I conſider that this is ſuch a pleaſing ſort of trouble, that one would not be willing that it ſhould be cured. We have no reaſon to find fault that our friends will do us more good than we deſerve, nor to complain that their goodneſs is greater than we can ſpeak of. And that ought not (I know) to be the occaſion of my trouble, which is your ſingular pleaſure and contentment. And if this kind of acknowledgment will acquit me in any ſort of ingratitude, I am but beginning to diſcharge and exonirate my ſelf; for I had deſigned, before the publiſhing of this was thought of, to put a Treatiſe of another nature into your hands. But I am well ſecured

that I ſhall not trouble you by beginning my addreſſes to you with a diſcourſe of troubles, as if I did bode ſome evil to you, becauſe I believe that you deſire rather to be prepared againſt any croſſes, than to have none befal you. I confeſs I diſcern ſome defects in the firſt part of this Treatiſe, which if I had penned with an intention to have ſent abroad, I think that I ſhould have taken ſome care to have ſeen ſupplied. But it will not be the leſs acceptable to you who are able I know out of the general Truths here propounded, to raiſe ſuch principles as will be able to give you ſatisfaction in particular caſes not here named. Yet preſuming that you will not be weary of reading any thing that comes from the hand of one whom you love ſo well, I ſhall here take the liberty to inſtance in ſome things which would have deſerved ſome particular conſideration.

There

There is no greater trouble to ſome ingenious Souls, than to be requited with injuries for the kindneſſes they have done to others: But they may ſoon conſider that this befel our Maſter. Jeſus Chriſt himſelf. And though it be in their power to do good to others, yet it belongs not to them to make them good. And if there be any way to beget love in them, it is by love: and there is no ſmall contentment in loving thoſe who have no love for us. For this is the very height of love, and love it ſelf is a thing ſo ſweet that it is its own reward.

But ſome perhaps have this addition of trouble that their own friends do not love them; and thoſe whom God and nature do command to be kind, are ill-affected towards them. The ſame remedy will cure this diſeaſe. And let them turn their love into pity, that any ſhould be ſo unhappy as to be ſtrangers to the rareſt pleaſures

in the world which ariſe from loving of others. And you may ſee from hence alſo the neceſſity of one Rule which I have commended, which is Not to hope confidently for any thing here below. *And particularly remember this, that you may be diſappointed if you look for any more ſatisfaction from your children,* than the pleaſure of doing good to them; and ſeeing them do good to themſelves. *For the old ſaying hath had but few hitherto to croſs it,* That love (like your inheritances) doth deſcend, but uſeth not to aſcend.

But there are others that may ſay they could eaſily brook any ſufferings from others, but that commonly it is the lot of thoſe that ſuffer, to be thought guilty of thoſe crimes for which they innocently ſuffer. Quæ perferunt meruiſſe creduntur. *The world is ſottiſh that they commonly think men deſerve that which they indure; and*

we

we are deprived many times not only of our enjoyments, but likewiſe of our fame; and are denied not only our ſecurity, but likewiſe all apology for our ſelves. But who can keep the world from thinking what it pleaſeth? VVho knows not that it ſees but with half an eye, if it be not ſtark blind? And what ſhall we be the better if men think well of us, ſeeing what they think either one way or other, is with ſo little reaſon? If we deſerve not well, their thoughts and ſpeeches can do us no good; and if we do, God will take care that they ſhall do us no harm.

But there is a little number of good ſouls perhaps who are troubled for what others ſuffer, and are afflicted with the miſery of their neighbours. There are ſo few that complain of this grief, and it is a malady that men are ſo ſeldom ſick of, that I ſhould ſcarce have thought it needful to have preſcribed any

Phyſick for ſuch a rare diſeaſe. If the hurt do not touch us in our bodies, relations or friends, we ſhall ſoon find comfort enough without any direction to alleviate the grief which we ſuſtain for others, how heavy ſoever it may happen to be. But if any be oppreſſed with this ſort of trouble, Let them conſider what is ſaid in the enſuing Treatiſe, that they do others no good, but themſelves harm by being troubled. And therefore let them be ſenſible of their miſeries ſo far only as to pray for them and relieve them (if they can) and to make their hearts ſenſible of God's mercies to themſelves, and by that joy they may cure the other trouble.

But men are troubled perhaps that Religion is like to ſuffer. I am very glad of it if they be; for then I ſuppoſe ſuch perſons are ſo much in love with Religion, that they will not let their trouble hinder any part of their duty. And

if

if they do their duty, they may leave it to God to have a care of the interest of Religion, for he loves it far better than we can do.

But some are troubled that they are no more troubled. A sad thing that we should be discontented at that, for which we should be thankful! For by this trouble they mean nothing else but a confusedness of spirit which never did any body any good. The rubbing of the eyes doth not fetch out the mote; but makes them more red and angry; no more doth this distraction and fretting of the mind, discharge it of any ill humours, but rather makes them more abound to vex us.

But some are yet troubled because they fall from the height of their resolution, and are more troubled now than once they were at what befalls them. Whereas they once observed these rules well, and kept themselves in peace, they fall now into some discontent again; Where-

as they did pray with ſome fervour, they now abate of the height of their Zeal. Truly we muſt not expect while we are here below in this Cave or dungeon, to be quite free from all ſuch damps. And it may be ſome degree of pride, not to be able to endure ſome dulneſs and coldneſs of ſpirit. Be not troubled if at all times you cannot do as well as you would, but labour to do as well as you can. And eſpecially take heed that the not doing of what you did, do not breed in you a fearfulneſs that you ſhall never do as you were wont again. This deſpirits the ſoul, and ſo diſheartens it, that it runs it ſelf into that very thing which it is taking a courſe to avoid.

Remember well that rule which is the firſt that you meet withal in the following book; Know your duty throughly, and then do it. *If you think it to be leſs than it is, you* will *not do what you ought*;

ought; and if you think it be more than it is, you cannot *do what you think you ought; and if you think that anxiety of mind for what is not in your preſent power, is any part of your duty, you do not* think *as you ought. There was a great Maſter among the* Jews, *who bid his Scholars conſider and tell him what was the beſt way wherein a man ſhould always keep; One came and ſaid that there was nothing better than a* good Eye, *which is in their language, a liberal and contented diſpoſition. Another ſaid a* good Companion *is the beſt thing in the world. A third ſaid a* good Neighbour *was the beſt thing he could deſire; and a fourth preferred a man that could foreſee things to come,* i. e. *a* Wiſe Perſon. *But at laſt came in one* Eleazar, *and he ſaid a* good Heart *was better than them all. True, ſaid the Maſter, thou haſt comprehended in two words all that the reſt have ſaid. For he*

R. Jocha, nanin Pirke Avoth. cap. 2.

that

that hath a good heart, will be both contented, and a good companion, and a good neighbour, and eaſily ſee what is fit to be done by him. Let every man then ſeriouſly labour to find in himſelf a ſincerity and uprightneſs of heart at all times, and that will ſave him abundance of other labour.

But let me take upon me to be ſo far a Maſter as to tell you, that next to this man, the ſecond ſaid right, that a good friend *is the greateſt eaſement in the world in this ſort of troubles.*

If a man therefore cannot quiet himſelf, let him get a good friend to whom he may unboſome his heart; for two (ſaith Solomon*) are better than one: becauſe if one fall, the other will lift up his fellow.*

Two ſmall Streams united in one Channel, may be able to bear a Veſſel of ſome burden: and ſo

may

may the counſels and comforts of two friends meeting together be able to ſupport the weight of many troubles.

But if one will reſolve to be troubled, I ſee there is no end of it; for a man may be diſquieted in his thoughts about the choice of ſuch a friend.

Let ſuch conſider this, that perhaps God hath given them one already, and the perſon that lies in their arms may give the beſt advice unto them. Or their Spiritual Guide may be the moſt excellent friend. Or howſoever they may know who will make one, by their love to Piety, by the ſimplicity of their manners, the innocency and modeſty of their converſe, their wiſe diſcourſe, their freedom from pride and captiouſneſs and ſuch like things. This likewiſe I may add, that though there be an inequality between that perſon and you, which is a neceſſary thing to friend-

ſhip,

ſhip, yet if other things be not wanting, love and friendſhip will make you equal.

But how if this friend ſhould die, will ſome ſay, how much then ſhall I be troubled? And what remedy ſhall I uſe to give me comfort when I have loſt him that ſhould comfort me! I told you there was no end of Queſtions. But yet the reſolution of this Queſtion will ſatisfie all; for he that can bear this trouble, will be able to ſupport himſelf under all other. And therefore ſince I reſolved to let thoſe meditations go further than your ſelves, I have compoſed a little Tract to wait upon them, which adminiſters comfort againſt the loſs of friends. It hath indeed contrary to my firſt deſign, outgrown that in bigneſs which was born above two years before it: But yet the reaſon may be becauſe there is much of the other in it. For as it is in the Calculations of our

our Almanacks, which are referred exactly to ſome certain place, but fit without ſenſible error the whole Nation: So I obſerve it is in this diſcourſe, which though it doth moſt properly belong to thoſe who have loſt their friends, yet hath many things in it which may indifferently ſerve all other perſons who are troubled about worldly matters. And let me intreat you and all others that read me, to remember always, that God rules the World; and that thoſe things which are Accidents *to us, are* Providences *with him; and it will give you much ſatisfaction in your hearts. He hath made all theſe things mutable, and therefore it is a* Madneſs *to think that they muſt always ſtand as we would have them: and yet he is ſo good, that he hath made ſome thing good for us in every mutation, ſo that it is a* Folly *to be diſcontented that they continue not*

as we would have them. Who would go and ſeek for Violets and Primroſes in the Wood in the Winter ſeaſon? But then we may go and gather Sticks to keep us warm. And in the Spring who looks for Grapes and Plums and ſuch ripe Fruit? But yet we may Prune the Vines and lopp the Trees, and wait a-while, and have what we deſire. Aſſure your ſelves it is forgetfulneſs of God that makes us troubled, yea forgetfulneſs of our ſelves alſo, who think we have loſt our proper good, when we are well enough. And I think it will not unbecome me to ſpeak to you in the words of a Heathen, and bid you Be confident, and looking up to Heaven ſay, Hereafter I will uſe my ſelf to what thou wilt; I conform my thoughts wholly unto thee; I refuſe nothing that ſeems good in thine eyes. Lead me whither thou wilt; give me what gar-

Arrian. Epiſt. l. 2. cap. 16. l. 4. cap. 7.

garments thou pleaſed; chuſe my food and proviſion for me, *&c.* I had always rather have that to be which already is, than any thing elſe; For I think that is better which God wills, than that which I.

Which ſubmiſſive addreſs of his to God, puts me in mind of ſome general rules laid down at the latter end of the firſt Treatiſe, which it would have pleaſed you perhaps if they had been more enlarged. I ſhall take leave therefore to extend this Preface a little farther; that if it be poſſible, I may not let you want any thing which you may chance to deſire.

And for direction of your Prayers to God in theſe caſes; Be ſure firſt to obſerve the cauſe of all your trouble, the Fountain which caſts forth the Mire and Dirt into your Souls. When we know the cauſe of a malady, it is half cured. And ſeeing this cauſe you will find to

be within your ſelves, therefore Secondly, Pray not ſo much againſt trouble, as the cauſe of the trouble. Pray for a contented mind, a low eſteem of the world, a new opinion of things, an humble frame of heart, and ſuch like graces. If we meerly pray, not to be troubled, and reſt in general expreſſions, we ſhall find little eaſe to our hearts. Thirdly, Pray not ſo much for removal of the thing that troubles you, as for ſtrength to bear it, and divine power to ſupport you under it, and heavenly wiſdom to make an advantage of it. Fourthly, If you do pray for the removal of any outward burthen, and the prevention of any loſs, yet let it be with an indifferent mind, leſt you be more troubled when you find that God doth not hear thoſe prayers. Fifthly, when you are troubled for one fault, be troubled for all, and pray for a new heart. When you have done any evil, then be humbled.

for

for the neglect of ſo much good, which may be the reaſon of that evil. For when a malady doth affect a particular part, the whole body muſt be purged; or elſe if we apply the remedy only to that part, we ſhall but drive the humour to ſome other place. And ſixthly, I would wiſh you to apply the remedy preſently before the trouble eat into the fleſh. As ſoon as you ſee it is come, fly to God, and take your Antidotes, and beſeech him to bleſs them to you. I cannot but here again tranſcribe another excellent ſpeech of the ſame Heathen. Either God can do ſomething, or he cannot: If he can do nothing, why doſt thou pray to him? If he can do ſomething, why doſt thou not pray that thou maiſt not fear, nor deſire, nor be ſad for any of theſe things, rather than that this or that thing ſhould be or not be to thee? If he can help us, then he can help us *M. Antonin. l. 9. Sect. 40.*

us to be without a thing as well as to have it: and not to fear a thing, as well as not to have it. Begin therefore to beg theſe things of God by prayer, and thou ſhalt ſee what will be the iſſue of it. One prayes that he may have ſuch an one to Wife; Do thou pray that thou maiſt not deſire her. Another prays to be eaſed of a tyranny: Do thou pray that thou maiſt be able to bear it. O let not my child die, ſaith another; but do thou ſay, O let me not fear the loſs of it. Turn thy Prayers I ſay all this way, and ſee what will come of it. *Thus that Royal Philoſopher.*

And as for Faith, *which is another thing there mentioned, I intreat you to believe, Firſt, that* God *is not hard to pleaſe. Perſwade your ſelves that he is good and gracious, and accepts of the ſincere, hearty and conſtant indeavours of his Servants to do his will. Secondly,* Be-

Believe that he would have us pleaſed too, and delights in our contentment. It is not pleaſing to him to ſee us troubled, nor doth he wiſh to ſee us full of perplexed thoughts: Neither doth he willingly grieve us or ſend ſuch things upon us that ſhould moleſt us, but he loves to have all his children in peace. And thirdly, Believe fully that he hath the greateſt mind, to give that which will remedy the greateſt cauſe of troubles, and that is his Divine Grace and Holy Spirit. Sin is that which makes all our ſores ſo angry; The Spirit of the moſt High is that which will enable us to mortify it; and this Spirit we may have as readily from him, as a piece of bread from the hands of our deareſt parents. Go on couragiouſly therefore, and be confident: ſeeing there is nothing that God is more deſirous to beſtow, than that which will cure us of all our griefs.

Of

Of these I shall say no more, and of the rest nothing at all, lest I should weary my other Readers, though not You, who have given me abundant testimony that I can do nothing to displease you, and thereby laid a perpetual engagement upon me to be

The most affectionate

From your House at *Battersea* *Oct.* 4. 59.

of those that love

and serve you,

Symon Patrick.

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THE

THE

Hearts Eaſe:

OR, A

Remedy againſt TROUBLE.

JOHN xiv. 1.

Let not your Hearts be Troubled.

IT is not either fineneſs of Wit, or abundance of Wealth, or any ſuch like inward or outward Ornament that makes the difference between men, and renders the one better than the other; but the firmneſs of good Principles, the ſettledneſs of the Spirit, and the quiet of the mind. To the obtaining of which, all the old Philoſophers, many hundreds of years before our Saviour, did wiſely ſummon all their forces; all whoſe Leſſons when they are ſummed up, amount only to

this, to teach a man how to be contented. *Socrates* was upon this score accounted the best amongst them, because though he understood but a little of the frame of Nature, yet he well understood himself; and perceived that he was not the wisest man, that could read rare things in the Stars, and could follow the paths of the Sun, and trace all the heavenly Bodies in the course which they run, but he that could tell how not to be troubled either for the want of that knowledge, or for any other thing.

Christianity hath not a new design in hand, but more rare and excellent instruments to effect the old. What Heathens could speak of it enables us to do. And still it is as true as ever it was, That nothing betters a mans condition, but that which rids him of all his griefs, and eases him of all his troubles. So a great Divine among the Ancients observes, that Christians are not distinguished from others σχήμασι καὶ τύποις ἐξωτέροις, by outward fashions and modes, by their external forms and molds, into which they are cast; or by professing a Body of Notions differing from others in the World: but by the renewing of their minds, by the peaceableness of their

Macarius Homil. 5. Τῇ τοῦ νοὸς ἀνακαινήσει. Τῇ τῶν λογισμῶν εἰρήνῃ καὶ Τῇ τοῦ κυρίου ἀτάπῃ καὶ οὐρανίῳ ἔρωτι. &c.

their thoughts, by charity and heavenly love, *&c.* And if we behold in their minds, as in other mens, *great shakings or Earthquakes, unsetled thoughts and reasonings, unbelief, coufusedness, trouble, trembling, fearfulness* (all these words he uses) they are fast bound to worldly things, they have not attained the end of their Christianity, and are but a little bettered by their new condition.

Σεισμὸν καὶ ἀκαταστασίαν τῶν λογισμῶν, καὶ ἀπιστίαν καὶ σύγχυσιν καὶ ταραχὴν καὶ δειλίαν.

That Christ came to discharge the mind of those troublesome Guests, the Text (and many other Verses of the ensuing Chapters) plainly tells us: The sense of which is this, *Do but believe that I am from God, and that what I say is his mind, and you need not be troubled.* The Faith of Christ is an Antidote against all evil: Peace is the proper result of the Christian temper. It is the great kindness which our Religion doth us, that it brings us to a settledness of mind, and a consistency within our selves.

Our Saviour, when he spake these words, was just going to leave his little flock, and you must needs think that his Patients who were yet under his cure, could not but take the News of his departure very heavily; therefore as a wise and tender Physician, he prescribes them

the beſt directions that he could, and leaves them in their hands, aſſuring them that every Precept of his was a ſovereign Medicine, every Promiſe of his a Cordial to relieve their fainting Spirits; and particularly telling them that he would ſend the Comforter, and that they ſhould be under the Regiment and care of the Holy Ghoſt. Theſe heavenly Recipe's they have tranſcribed and tranſmitted unto all ſucceeding Ages, ſo that over the Goſpel we may write what the *Egyptians* did over their Library, τὸ τῆς ψυχῆς ἰατρεῖον, *This is the Hoſpital for ſick Souls*: after all our ſearch, ſomething will trouble us unleſs we have recourſe hither; or if nothing do, our Caſe is ſo much the worſe; and that which now would be only trouble, will hereafter be tribulation and anguiſh.

That which I intend for the Subject of my Diſcourſe, is this, That, *A Chriſtian heart ought not to be troubled*; Or, *That it doth not become a faithful ſoul to admit of any diſquiet in it.*

By trouble I underſtand that tumultuous diſorder in the Soul which ariſes from the prevalency of theſe paſſions, *Fear*, *Carefulneſs*, *Sorrow*, *Anger*, and the

the reſt of their Kindred, which have *Evil* for their Object. Theſe Paſſions are raiſed either from ſomething *within us*, or from ſomething *without us*, our Saviour chiefly ſpeaks of the latter, and ſo ſhall I alſo; yet ſo, as to have ſome regard to the former, that ſo I may in all Particulars leave the mind well ſatisfied. That I may not ſpend ſo much time in other things, as to have none remaining for that which I mainly intend, I ſhall not tye my ſelf to the Laws of an exact method; but make my Diſcourſe conſiſt only of theſe two general Parts. 1. Of ſome *Reaſons* why a Chriſtian ſhould not be troubled. 2. Of ſome *Rules* to keep our hearts from trouble.

CAP. I.

Two Reaſons againſt trouble, drawn from Chriſt's Promiſes, and God's Providence.

1. FOR the former, let us conſider, *That trouble is a great diſparagement to the promiſe of the Goſpel*, which give us eaſe in every caſe, unleſs we refuſe to become God's Patients, and will not uſe his remedies. In the caſe of ſins prevalency, it ſaith, *Sin ſhall not have dominion over you*, &c. *The Law of the Spirit of life in Chriſt Jeſus hath made me free*, &c. *If any man ſin, we have an Advocate with the Father*, &c. which ſupports our Spirits under the thoughts both of what we have admitted, and what we fear we ſhall admit. To the poor man and the perſecuted it ſaith, *Let your converſation be without covetouſneſs*, &c. *So that we may boldly ſay, the Lord is my helper, and I will not fear*, &c. And, *Seek you firſt the Kingdom of God*, &c. *Bleſſed are you when you are perſecuted*, &c. And (that I may not enumerate all Particulars) it ſaith to every Chriſtian, whatſoever condition he

Rom. 6. 14. Rom. 8. 2, 3, 11. 1 John 3, 2. Heb. 13. 5, 6. Mat. 6. 33. Mat. 5. 10, 11, 12

he be in, *Be careful for nothing, but in every thing by prayer*, &c. *And the peace of God which passeth all understanding*, &c. Phil. 4. 6, 7.

When we sit down therefore despondding either under the power or the guilt of our sins, and think that they can never be forgiven, or never overcome, when we murmure, or are dejected, because we are mean, despised and afflicted, when we are impatient for the loss of our Friends, or our Goods, *&c.* we do not only betray our own *Ignorance*, or *Unbelief*, or *Idleness*: We either know not what the Gospel speaks, or we do not believe it, or we resolve not to be the better for it, if it will put us to any labour: either we or the Gospel must bear the blame of our trouble and disquiet; either that cannot relieve us, or we do ill to behave ourselves as though it could not. I know every good Christian will accuse himself, Not that; but let him consider that he cannot do it, nor his Saviour honour, but by ceasing his discontents; for others will think that *He is no better Physician than the rest, who hath no better success in his cures.*

It is a great disparagement to the Pro- 2.

vidence

vidence of God which rules the World. If there were no Providence, I confeſs we were deſtitute of the greateſt reaſon, that man hath againſt fears, and cares, and ſorrows; and he that is troubled, would be leſs unreaſonable, becauſe all the care would lye upon himſelf, and his own ſhoulders muſt alone bear the burden of every accident. But ſeeing we acknowledge an eternal wiſdom, an infinite, unprejudiced underſtanding, that governs, and ſuperintends in all affairs, it is the greateſt folly to be diſquieted, and to deport our ſelves as if we and chance ruled all. Some have ſatisfied themſelves with this ſingle thought, that it is in *vain* to be troubled, ſince things muſt not be as we will, but as that Almighty Being pleaſes: A cold comfort one would think, to be content upon neceſſity; and yet this ſome Heathens have mainly inſiſted upon, as their ſupport. Thanks be to God that we have ſomething better for to quiet us, and that is this, That the World is governed not merely by *God's Will*, but by his *Wiſdom*. He diſpoſeth all things according to his *pleaſure*, but it *pleaſeth* him to do all things for the beſt. He rules the World not as an *abſolute Lord*, ſo that we

we ſhould be ſenſible only of his power; but as a *loving Father*, ſo that we ſhould be confident of his *goodneſs*. And therefore his Children ſhould not be diſpleaſed, as if they were none of his Family, nor within the verge of his care, and were wholly forgotten by him; but they ſhould comfort themſelves, that they are in ſuch ſafe hands, who will do nothing but with the greateſt reaſon, and for the moſt excellent ends. Τὰ τῶν Θεῶν πρόνοιαι μεσὰ, was a pithy ſaying of one of the better ſorts of Heathens; *All Gods Actions are full of Providence*; and therefore there is no reaſon that we ſhould be diſpleaſed as if God did not do well, or we could do better. You would think it ſtrange if the Flocks and Herds ſhould make a mutiny, becauſe their Shepherd chuſes their Paſture for them, and will not let them wander into wild Deſarts and barren places, nor ſtray one from another, they know not whither, nor run in rank meadows and fat grounds that may breed a rot among them, and yet ſuch a thing is our trouble and vexation, becauſe we cannot do as we liſt, or are not as we would chuſe. It is a fond deſire to have the rod and the ſtaff out of the hand of the Shepherd of *Iſrael*; and then we might

Antonin. l. 2. ſect. 3.

ſoon

ſoon walk into dangerous paths, and when we had brought out ſelves into the Valley of the ſhadow of Death, find none at all to afford us any comfort.

It is diſtruſt of God to be troubled about what is to come; impatience againſt God to be troubled for what is preſent; and anger at him to be troubled for what is paſt. This temper of ſpirit finds fault with his wiſdom, and blames his goodneſs, and depreſſes his power, and reprehends his faithfulneſs in the diſpoſe of things, and therefore it is ſin, and ſpeedily to be amended.

To be troubled, ſpeaks as if God had provided better for the Beaſts than for Mankind; for they live in peace within themſelves, and we hear not of their murmurs and complaints. And by the ſame reaſon that thou art troubled, all the men in the World may be vexed alſo; and ſo none think or ſpeak well of God, but behave themſelves as if he cared not for his rational Creatures. For thou mayſt conſider that God hath endowed thee with an underſtanding of ſuch a ſize, with abilities and capacities of ſuch a proportion, and meaſured for thee ſuch a fortune and condition as now thou haſt: if thou art not content-

ed,

ed, but freteſt within thy ſelf that thou art not better; then ſo may another man, for he wants ſomething alſo; yea, ſo may all men, for they are all imperfect. And upon the ſame grounds that thou art troubled for the want of one particular thing, thou mayſt at the next ſtep be troubled that thou art not a King, or that thou art not an Angel; and an Angel may alſo be troubled that he is not a Principality, or one of the ſeven Spirits that ſtand at the Throne of God; and one of thoſe may take it ill that he was not made to underſtand more; and ſo the beſt things would be moſt miſerable, becauſe they underſtand beſt their own wants. Many Arguments to this purpoſe might be heaped up from the conſideration of God's Providence, but I ſhall only mention one more.

God's Providence hath ſo ordered the ſeveral degrees of things in the World, that none of them ſhould be troubled, but ſhould mutually help and be aſſiſtant unto each other in their ſeveral wants; and ſo there is not the greateſt man living, but ſtands in need of the meaneſt, as much as the meaneſt doth of him; juſt as none of us can live without the Beaſts, no more than many of them can live without us. What

What things we want, God hath otherwiſe ſupplyed us with: either in ſome other kind, or elſe in the ſame by ſome other help. Which is an obſervation that we are ſo well acquainted withal, that we are not diſcontented becauſe we need cloaths, and were born naked into the World; nor do we account the Beaſts have a priviledge above us, becauſe they come well clad into Being, and provided with apparel for all their lives, or are armed with horns and hoofs; for God hath given unto us reaſon, which is a better thing, and hath made them both to clothe and to arm us. Now ſo it is in other caſes: as God hath made the Brutes to help us in leſſer things; ſo hath he made other men to relieve our greater neceſſities, to comfort us in our ſadneſſes, to ſupply us in our wants, to adviſe us in our ſtraits, and to be eyes and hands unto us, if we have no wiſdom nor ſtrength of our own; yea his own Son hath he given to make an univerſal proviſion for us. Now when we ask and reſolve our ſelves, Which is better, to come into the world with cloaths on our backs, or to have reaſon? We ſhould aſcend up a little higher in our thoughts, and put to

our

our ſelves a parallel caſe: which is beſt? to have all in thy own hands and ſole diſpoſal, or to have a Supreme Providence, an infinite wiſdom to govern all thy affairs? When we find the difference between theſe two, let us not live as if God ruled not at all, or if it were better that we did rule than he.

CAP. II.

Three other Reaſons, which ſhew that we may be good, whatſoever comes; and we may turn it into good; and if we do not, it will be a double evil.

WE ſhould not be troubled, becauſe, *We may be good in every condition:* What ſhould he fear, who may always be what he ſhould be? What need he be vexed, who need not be miſerable unleſs he will? What cauſe hath he to be diſpleaſed, who may always pleaſe God and himſelf too? The Philoſophers uſed to comfort themſelves with this, The Tyrant may kill me, but he cannot hurt me; he may make me *ſuffer* torments, but he cannot make me *do* a diſhoneſt action. I may be poor, but

but ſtill I may be juſt, and I may be contented. I may be *ill ſpoken of*, but ſtill I can *do well*. I may be *ſick*, but ſtill I may be patient. I may be in priſon, but there I may pray and ſing as *Paul* and *Silas* did. That which cannot hinder our Duty, ſhould not be ſo ſadly lamented; or (as the noble Philoſopher and Emperour ſpeaks) *How ſhould that make the life of man worſe, which doth not make worſe the man himſelf?* If we can do what becomes us both to God and men, why ſhould we be diſturbed at what men do unto us? If they ſhould take away our lives, they cannot take away our Religion: We may be holy, when they will not let us be in the World. Yea, there are ſome particular Vertues to be exerciſed in a ſuffering condition, which elſe we might not have had occaſion for, and ſo we have no reaſon to be angry if they have done us a courteſie, and make us better than we ſhould have been, when they intended to have made us worſe. And that is the fourth thing, which I deſire may be conſidered.

Οὐ χείρωνα ποιεῖ ἄνθρωπον, πῶς ἂν οὗτο βίον ἀνθρώπε χείρω ποιήσειεν. *M. Anton. 2. ſect. 11.*

4. *We may make an advantage of every accident*: according to that of the Apoſtle, *All things ſhall work together for good* Ro. 8. 28.

to

to thoſe that love God; *viz.* by our prudence and obſervation, and taking thoſe occaſions which are offered us, and God's grace aſſiſting us. It is not in our power always to be in health, or to be rich, *&c.* but when ſickneſs or poverty comes, we can make a good uſe of it, and turn it into health and riches other ways. The life of man (ſaith *Plato*) is like to a Game at Tables, wherein two things are conſiderable; the one within our power, and the other without; The chance is not in us, but to play it well is. When we cannot have a good caſt, it remains that by our skill and art we make a bad one good. What ſhall fall out, is not within us to chuſe; but to manage and improve that which happens, and turn it to our advantage, by the goodneſs and grace of God, is within our ſelves, and nothing that is without us can intermeddle, or be an impediment to us in it. *Zeno* I remember, having loſt all his Goods by ſhipwrack, ſought for no Port but *Athens*, and betook himſelf from Merchandize to the ſtudy of Philoſophy; and ſo he revenged himſelf on Fortune (as he called it) by becoming a Scholar and an honeſt man, crying out, *Now I made a good.*

Κυβείας δ ὁ Πλάτων τὸν βίον ἀπείκασεν, *&c.* *Plutarch. de tranquil.*

Si illud quod eſt maxime opus jactu non cadit, illud quod cecidit forte, id arte ut corrigas. Teren.

Jam bene navigavi, cum naufragium feci.

good voyage when I lost all. Such a Story *Nicephorus* tells us, of one *Cyrus* a Courtier in the time of *Theodosius* the younger, who through the envious accusations of some Favourites being spoiled of his Goods, of a Pagan he became a Christian, and of a Christian a Priest of God; and at last attained the degree of a Bishop. So true is that which a holy Father said, *Danger is better than safety, and a storm more eligible than a perpetual calm: if before our fears we were the Worlds; but after them we became God's.* Which puts me in mind of an admirable Prayer or Thanksgiving rather of *Philagrius*: Who hearing the same Father expound to him the 73. Psalm as he lay under a sore sickness; lift up his hands to Heaven, and turning his eyes Eastward said: *I thank thee O Father, the Creator of thy Mankind*; that thou dost us good against our wills; and purifiest our inward man by the outward. I thank thee that thou conductest us by cross and contrary ways to a blessed end: according to such reasons as are known to thy self.*

Κρείττων ἀσφαλείας κίνδυνος &c. Greg. Naz. Epi. 19. ad Cæsar. fratrem.

* Ποιητὰ τῶν ἀνθρώπων. Epist. 66.

There is reason then we should be of good cheer, since things are as we please to make them. We need not de troubled,

bled, ſince what befals us to our croſs, may ſerve a better end than that which we purſued; And the ſighs and groans, which our affliction extorted, be converted into the joyful ſound of praiſe to God. If we be made better men, more holy and ſevere in our lives, more certain of Heaven, and more deſirous to be there; if we learn to know the World better, to place leſs confidence in it, and to expect nothing from it, then there is no reaſon that we ſhould accuſe our Fortune.

For who is a Loſer that parts with a Friend, and gets God for his Father, and commits himſelf to his Providence? That loſes a Husband or a Wife, and dwells for ever after in the arms of God, and is enflamed with a greater love of heavenly things? The World perhaps doth not love us, have we not reaſon to thank it, if it makes us to place our comfort and contentment in God, and a pure Conſcience? Or they are unkind whom we have moſt obliged; but we repent not that we have done ſuch ungrateful perſons good: we ſtill love them, and lay up hereafter our hopes and expectation above, and then when we caſt up our Accounts, we find

find that we are Gainers by them.

Εὖγ' ὦ τύχη, μοὶ τῶ καλῶν διδάσκαλε.

Thus in all caſes we may ſay as he did, *O happy Providence, my good Maſter, that teaches me better than I could do my ſelf*; who not only invites me, but compels me unto Vertue! Now I am well, becauſe I was ill; I have loſt one thing, and gained many, *God, Vertue, and my ſelf*; I have not what I deſired, but I have what I ought to have deſired. Another hath done for me, that which I ſhould have done my ſelf.

5. *Trouble makes every ſad accident a double evil, and contentedneſs makes it none at all.* If we will, it can do us no harm; if we give way to it, we alſo wound our ſelves, and joyn with it to make our ſelves miſerable. There is a perfect Emblem of our folly in the Story of a ſimple Ruſtick, who going home out of the Field, laid the Plough upon the Aſſes back, and then got up himſelf alſo; and obſerving the poor Beaſt to be oppreſſed, could find no better way to eaſe her, but by laying the Plough upon his own ſhoulder: ſo loading himſelf, and not at all eaſing her of her burthen.

Τὸ θηλυ ἐν ἡμῖν.

Our Bodies are compared by the Ancients to the Beaſt; the *mind* they *call* the

the *man*, the *Soul* is *our ſelf*. When the Body is oppreſſed with many miſeries, by cares and griefs, we think to eaſe it; whenas alas, we take not the loads off from it, but only lay them upon our ſelves. The ſame burthen remains upon the poor Beaſt, and the man alſo bears it upon his back. Like a Bird in the Lime-twigs, the more we flutter, the more we are entangled; and that which was but a ſingle miſchief before, by our own follies becomes two, or a great many. But if we ſtir not at all, but be quiet and ſtill, then we are what we were before this evil came; only our ſouls have the addition of the greateſt joy and pleaſure by the Victory we have obtained. For it hath no ſmall effect upon our ſouls, that we can be joyful when there is matter of ſorrow, and that we can overcome the World, and depend upon nothing for our happineſs, but God and our own Souls. Let us not ſin then againſt reaſon; as well as God, Providence and Religion: nor make our ſelves more miſerable than we need be. When we loſe Eſtates, let us not loſe our conſtancy, and our cheerfulneſs too; if thou haſt loſt thy health, do not loſe thy patience alſo; if thou muſt

must dye a little sooner than thou thoughtest, do not dye unwillingly; if thou hast no Friend, be not also thine own Enemy; if others vex thee, do not withal vex thy self; if thou be ill to day, be not also sollicitous for to morrow: *sufficient for the day is the evil thereof.* Which are almost the very words of *Ben. Syra*, who gives this reason against such vexatious thoughts. Perhaps to morrow shall not be, and so thou afflictest thy self for that, which nothing belongs to thee. We multiply our evils by our trouble, and bring those upon our selves which perhaps were never intended for our portion. But our quietness disappoints the Enemy, and will weary him in his assaults, when he sees that we do but grow better by what befals us, and turn it into victory and triumph. So a wise man once said, *No man ever reproached me more than once*; for by patient bearing his reproaches the first time, I taught him to abstain the second.

Mat. 6. *ult.*

CAP.

CAP. III

Some other Reaſons from the kindneſs that may be intended us in every thing, from the nature of the World, and the nature of Vertue.

BE not troubled at that which may be ſent to breed the greateſt Joy. Not to ſpeak of ſpiritual Joys, which all troubleſome things do breed in holy men, by making them more holy, (according as the Apoſtle ſaith, *Heb.* 12. 11.) many ſad accidents in mens account have proved the greateſt means of temporal advantage, and ended in their outward proſperity. You know how it fared with *Joſeph*, and that the Chains of Iron upon his Legs were the occaſion of the Chain of Gold about his Neck; his Priſon was the way to a Throne. And (as Saint *James* ſpeaks) *you have heard of the patience of* Job, *and have ſeen the end of the Lord, that the Lord is very pitiful and of tender mercy.* And Church Hiſtory tells us, that *Eudoxia* the Daughter of a Philoſopher in *Athens*, being caſt out of her Fathers houſe by her unkind Brethren, Jam. 5. 11.

and coming to *Conſtantinople* to beſeech *Theodoſius jun.* the Emperour, that he would right a poor Orphan, found ſuch favour in his eyes, that he made her his Queen, *and ſhe got a Palace, who ſought but for a Houſe.* So true is that which the Heathen obſerved, *Wrong oft-times makes way for a better Fortune.* A Feaver (*Hippocrates* obſerves) puts an end to ſome Diſeaſes, and delivers thoſe from death, who could no other way be cured; and ſo *Cardan* tells us that an impriſonment which once befel him, which he lookt upon as the greateſt diſgrace, did him at length the greateſt honour, and ſo wiped off all reproaches from his Name, *Ut nec ſuſpicionis veſtigium emicuerit*, that there was not the leaſt footſtep left of any ſuſpicion. The ſame Author (who had as many ſtrange and unuſual accidents in his life as ever any man I read or heard of) tells us elſewhere this notable obſervation which he made; *It is fatal to me, that all good which befals me, begins in ſome evil.* Conſider then, that what happens to one, yea to many, may happen to thee: Why ſhouldſt thou be troubled, till thou knoweſt whether thou haſt reaſon to be troubled or no? Wait, ſtay a while, thou

Majori ſæpe fortunæ locum fecit injuria. Sen. *In Aphor.*

L. de vita propria, cap. 33.

Fatale mihi eſt omne bonum ex malo initium habere. Card. de libris propriis.

thou canſt but be troubled at the laſt: and perhaps thou ſhalt have reaſon to rejoice both for that evil, and for that thou waſt not troubled. The concluſion of a matter is moſt to be regarded, and we can know little in the beginning.

Moſes's Rod was a Serpent till he took it by the *tail*, and then it became what it was before: and if we would lay hold on things only by their *end*; we ſhould find many things that ſeem terrible and noxious, to be benign and ſalutiferous. *Finis, rerum caput eſt*, as one wittily ſaid, *Begin therefore at the End.* Judge nothing, but hope well till thou ſeeſt the concluſion. Why ſhouldſt thou not entertain thy ſelf with good hopes now, as well as at another time? Why wilt thou keep up and maintain the old piece of folly, to hope for much, when thou need hope for nothing; and to hope for nothing, when thou haſt nothing to live upon but hopes? I mean to be big with expectation in proſperity, when thou haſt enough in preſent poſſeſſion, and to be as full of deſpair in adverſity, when expectation is all thou haſt left.

It is our grand fault, that we are affected preſently according as every thing

appears in the face, and we ſtay not till it turn about and ſhew us the other ſide. So the pleaſures of ſin deceive us which come on with a beauteous countenance and ſmiling looks, with a painted face and flattering words, but go off again with bluſhing and ſhame, with pain and ſorrow, and all the uglineſs appears, when they have but turned their backs upon us. And ſo the Croſs accidents of the World do diſmay us in ſuch like manner, which come upon us with a ſad and cloudy look, but have a bright ſide behind; and if we would but be patient till the ſhower or ſtorm be over, we might behold the face of the Sun breaking forth upon us

But you will ſay, What if the black Night do continue, and events do not anſwer my expectation?

I anſwer; you will be glad that you have not been troubled, and have kept your ſelves in comfort by good hopes for ſo long a time, wherein elſe you muſt have lived in trouble: But then I ſay further, that if hope of better things in this world can do ſo much to ſupport a man ſo long; the hopes of incomparably better things in Heaven you may eaſily conſider will make you never to

be

be troubled to your lives end. *Cardan* tells us, that he uſed to cure little griefs by play and ſports, and great ones by falſe hopes and excogitations: If but imaginary and invented hopes were found by him to be of ſome efficacy, we cannot reaſonably doubt but thoſe which are real and certain will be of far greater, and far longer force. Let us not therefore be troubled, ſeeing there may be cauſe (if we knew all) to rejoyce. *Devit. prop. c.* 52.

To theſe Reaſons may be added many others, which even Heathens have light upon. As,

7. *We ſhould not be troubled at what is natural*; Now our Body is a part of the World, and it is natural to it to feel the mutations and changes that are in that thing of which it is a part; and if one Member ſuffer, at leaſt thoſe which are next to it will ſuffer likewiſe; and man hath no reaſon to repine that he fares as other pieces of this great Body doth. *Antoninus* calls him that takes ill part what here befalls him, *An impoſthume, and tumour as it were of the World*, one that hath made an abſceſſion and departure from the whole, like a bag of ſuppurated Blood that feels nothing

Ἀπόσημα καὶ οἷον φύματα κόσμου. *l.* 2. *Sect.* 16.

thing, and hath no communion with the Body.

Nor ſhould we be troubled, ſay they, *at what is profitable*; there is nothing happens but what conduces ſome way or other to the good of the World, or is of advantage to ſome part of it, though not to thee: Many changes are neceſſary to the natural preſervation of things; as thy friends muſt dye, elſe there would not be room for others that are coming into being, and the World would be too little for its Inhabitants: others to the preſervation of Civil Goverment, and others for the correction and amendment of mens manners. And as in all changes of the Seaſons of the Year, we ſee thereby that Fruits, and the reſt of things are the better provided for: So they ſuppoſe that every other alteration that is any part of Nature, tends to the preſervation and continuance of it ſome way or other.

ἐκείνης δὲ σωτηρικόν.

9. *It is in vain likewiſe* (as I touched before) *in their opinion to be troubled, and patience is his remedy who hath no remedy elſe.*

Conſilium ejus eſt, qui nullum habet conſilium.

10. It is alſo to be conſidered, *That it is no great proof of Vertue not to trouble others;*

others; but this is excellent, quietly to bear the trouble they give to us.

CAP. IV.

Where we muſt lay our foundation of ſettlement, and how it muſt be laid.

THeſe and ſuch like Arguments I ſhall diſmiſs, and proceed rather unto the ſecond general part of my Diſcourſe which I propounded.

The Rules we ſhould obſerve to preſerve us from trouble, which I ſhall lay down after I have premiſed theſe two things: 2.

1. Let us ſeek for them in their right place where they are to be found. And then,

2. Let us firmly ſettle our ſelves upon ſuch Principles, elſe we ſhall always be ſhaking.

For the firſt, that we may find out the trueſt Rules for the obtaining peace and quiet, let us reſolve that *Evil is not ſo much in things, as in our ſelves*; and if the evil which diſquiets us be not in outward things, neither is the good which muſt give us reſt, to be found in

them. All unquietneſs ariſes from the mind; and a Plaiſter applied to the ſtomach will as ſoon cure a wounded conſcience, as riches or any thing in the World heal a diſcontented mind. All the Earthquakes and ſhakings are begot within our own Bowels, and proceed not from the winds which blow without. This therefore is the firſt thing we muſt do, get acquaintance with our own hearts, and ſee the cauſe of all our grief; *for nothing will heal us without our ſelves.* Our Saviour ſeems to intimate this truth to us in that Phraſe in
11. the Goſpel, ἐτάραξεν ἑαυτὸν, *he troubled himſelf* (as the Margent hath it) which ſome think ſignifies the perfection of our Saviour, that nothing could trouble him; but it alſo ſhews whence properly trouble ariſes, *viz.* from the motion of mans own ſpirit, which our Saviour could compoſe; but now he groaned, even to the troubling and diſturbing of himſelf. For want of this eaſie obſervation it is, that men labour for peace at endleſs expences both of pains, money and time, yet never purchaſe it. Some ſeek for it in *Company* and chearful Society, which they think can put away the melancholy, but ſtill

they

they mind not that they carry the diſeaſe about them, which cannot ſo be cured. Others ſeek for it in a contrary way of *a ſolitary life*, by quitting the affairs of the World, and retiring from all company into a Cloſet; but all this while they *retire not from themſelves*, and the evil ſpirit which is in them is not yet caſt out: So while they thought they had ended their trouble, they did but change it; while they ſhake off all, they are diſquieted, becauſe they have not ſhaken off themſelves. Their own fooliſh opinions, appetites, paſſions and deſires remain unmortified; and though they ſhould never ſee man, they will have vexation enough from theſe. Others ſeek for it *in travel*, and ſeeing foreign parts, but this will not effect the buſineſs neither, as long as they have themſelves in company. Motion will but ſtir and enrage the humour, and make it more turbulent and unquiet. Others leave off *ſome evil practices* which they find to diſturb them; but as long as the body of ſin is remaining, they are not ſetled. They are like the Dog who breaks his Chain, but a great part of it ſtill he trails after him. They retain their ancient love and affection,

Nam lutata Canis nodum arripit, &c.
Perſ. ſat. 5.

fection, and ſo are the ſame men, though they do not the ſame things. And as ſome one I remember ſaith, He that retires out of the World, and thinks thereby to be at peace, but yet deſires the ſame, or the glory of the World, or any thing elſe that is in it, he hath only his arms and his legs out of it, his heart and his mind is ſtill in it. Here therefore we muſt begin (as I ſaid) in the mortification of our ſelves. If we be not quieted within, every thing in the World will make us miſerable; if we be, then nothing can harm us. If our falſe opinions, unreaſonable deſires, fond affections, ungrounded hope, *&c.* be alive, we are no longer quiet than the World pleaſeth. Our peace is at the mercy of every report, of every mans mouth, and all the ſeveral accidents of evil that are in the World. If we be ſick and are afraid to dye, if we be in pain and have no patience, if we be ſcorned and are proud, if we be leſſened in our Eſtates and are covetous, *&c.* then nothing can help us from being miſerable. But on the contrary, if we do not fear death ſo much as an ill life, if we think impatience and murmuring a worſe diſeaſe than the Gout;

Gout; if we think pride to be the greatest reproach and the highest disgrace, and take covetousness to be the greatest beggary and basest poverty, there is no harm a man can feel by death, or sickness, or scorn, or want. When all the alterations in the World will not quiet us, one alteration will, and that is the change of our opinions concerning things, and our estimate of them: by this one, more will be done than by ten thousand changes. The Heathen could say, That no man can make another a Slave, unless he hath first enslaved himself. * Be not enthralled to pleasure or pain, to hope or fear, to life or death, and thou art free. What he said in this Case, we may say in all other; nothing can overcome him, that is not first overcome by his own imaginations and passions. Thou art poor perhaps and contemned; what of that, if thou hast not this beggarly thought also, that riches and honour make a man? Another hath a bad opinion of thee; but what then? if thou hast not also a foolish opinion, that mens censures are much to be minded. In every thing rule but thy self, and thou shalt be at ease, because thou wilt be thy self; but never

* οὔτινος οὐχ ἡδονὴ κρείττων ἐστὶν, οὐ πόνος, οὐ πλοῦτος, &c. τίνος ἔτι οὗτος δοῦλός ἐστι; *Arrian l. 3. cap. 24.*

never wilt thou till then be eaſed. For remember this as a true Saying (which may be added to the Reaſons foregoing) *A proud man hath no God; an unpeaceable man hath no neighbour; a diſtruſtful man hath no friend; and he that is diſcontented hath not himſelf.*

Not the rich man, or the wiſe man always poſſeſſes *himſelf*; *but in your patience* (ſaith our Saviour) *poſſeſs ye your ſouls.*

Luke 21. 19.

We have found therefore where we muſt begin to lay a foundation for all our Rules: *viz.* in our ſelves. But then ſecondly, we muſt build and firmly ſeat our ſelves upon theſe Principles; for if we do not uſe them, notwithſtanding all that I can ſay, we ſhall be troubled. By the former Diſcourſe you may eaſily perceive that we cannot be at peace without our own pains: There is nothing that I can ſay will work as Phyſick doth in the Body by its natural force, whether you think of it or no; but every thing muſt have the help of your ſerious conſideration, and you moſt frequently practiſe according to what you think. *As the things that will give us peace muſt be laid in our ſelves, ſo they cannot be there*

there laid without our ſelves. They cannot be applied to our minds as a Salve or an Oyntment to our Bodies, but by the force of our own thoughts we muſt work them into our ſouls.

One thing more of this nature I muſt add; but I will reſerve it till the concluſion, and now give you thoſe Rules that we muſt live by, telling you as I paſs along for what particular Diſeaſe each one of them is a proper remedy.

CAP.

CAP. V.

Two Rules directing us unto Peace by underſtanding, and doing, and diſtinguiſhing of our Duty.

I. *KNow thy Duty and do it.* Charge not thy ſelf with more than thy Duty (as thoſe do who think they muſt always be at prayer, or hearing Sermons, or reading ſpiritual Books, or do make raſh vows) nor with leſs than thy Duty (as thoſe who do content themſelves with the obſervation of ſome Precepts, or a ſeldom regard to their whole work) but labour to underſtand what God requires, and induſtriouſly labour to perform it. For it is impoſſible that either of thoſe in the extreams ſhould be at reſt; the one *never*, becauſe he can never do all that which he thinks he ought; the other *not always*, becauſe his conſcience will ſometime rebuke him that he is an Hypocrite: i e, a partial Chriſtian. *An ignorant perſon*, therefore, or *an idle perſon* can have no true peace. We muſt be 1. Inquiſitive into the Goſpel, and labour to underſtand what we have to do; 2. and then reſolve

reſolve heartily, and endeavour ſeriouſly to do it all; 3. and then enquire what remedy there is if we fail and fall ſhort after theſe hearty and ſerious endeavours. The firſt and laſt of theſe do moſt concern our knowledge, the middle our practice. And the knowing and doing according to our knowledge, and making uſe of the Antidote when we have miſcarried, will keep us in peace, from that trouble *which ariſes from ſin.* A wicked man *cannot* be in peace if he underſtand himſelf; and you muſt not think that I come to preſcribe to any but thoſe who will be Chriſt's Diſciples, and follow him; (for to ſuch the Text ſpeaks.) And a man of a weak underſtanding *will not be in peace*; therefore we muſt grow in knowledge, if we would be without trouble; And a Chriſtian that walks careleſly without obſervance of himſelf, *ought not* to be in peace till he grow more watchful, and then if he be ſurprized, he knows where to take refuge. But there is no ſanctuary in Chriſt for a trifling and unguarded ſpirit, without great ſorrow, repentance, amendment, and after care and diligence. We muſt underſtand that every indiſpo-

indiſpoſition of Body is not a ſin, and that our peace muſt not be broken, becauſe we are not always in the ſame temper, nor cannot ſo cheerfully do our Duty, *&c.* We muſt know that a ſudden ſurprizal, a haſty paſſion, a ſudden thought is not to break us all in pieces. And on the contrary, we muſt know that our voluntary admiſſion even of theſe, or letting of them ſtay, our not watching againſt them, and our frequent falling into that ſin, which at firſt did but ſurprize us, muſt trouble us; and there is no place unleſs we grow better, and more ſeriouſly mind our Duty.

Study therefore the Chriſtian Religion, as it is contained in the Goſpel, and then thou wilt find that there is but this one thing more to be done to keep thee in peace, *viz.* a careful endeavour to live as thou art directed. And the ſum of the Goſpel is this, *Live ſoberly, righteouſly and godlily*: and where after all our care we fail, *If we confeſs our ſins, he is faithful and juſt to forgive our ſins, and the blood of Chriſt cleanſeth us from all unrighteouſneſs.* This firſt Rule I conceive will make very good way for all the reſt into our ſouls, and will

Tit. 2. 12. 1 Joh. 1. 7, 9.

will have a kind of univerſal influence into us upon all occaſions. We need be offended at nothing, if we have a eare not to offend God. And I think he ſaid truly, who affirmed, *That there is no Joy but in God, and no ſorrow but in an evil conſcience.*

As thou muſt know thy Duty, ſo *la-* II.
bour to diſtinguiſh between thy own Duty, and another mans. And this will keep thee from being troubled at the *actions and carriage* of men in the World towards thee and others. If men ſlight us, and diſpiſe us, and ſpeak evil unjuſtly of us, and take away our good name, yea, if they take away our Eſtates, *&c.* if we be not angry, nor filled with hatred and deſpight, nor retaliate their wrongs, then it is not we, but they that ought to be troubled: Our Duty is ſecured, and therein we ſhould rejoyce. And I may take occaſion here to obſerve, that we may learn our Duty by their ill behaviour, and ſtudy the more to avoid thoſe things in our ſelves, which do ſo much diſpleaſe us in others. If we be at all troubled, let it be rather for the ſin of him that injures us, than for our own ſuffering.

This

This Rule may be put into other words, which will make it perhaps comprehensive of more Cases. Let us consider what is in our own power, and what is not.

There is nothing in thy own power, but thy own will and choice; all other things are in the hand of God, or in the power of other men. It was never in thy power to be handsome, or witty, or born of noble or vertuous Parents, *&c.* why then art thou troubled about such things? But it is in thy power to be good and vertuous thy self, to have a beauteous soul, and to be rich in good works, *&c.* and if thou be not thus, then thou art concerned. If mens tongues be unruly, and their hands be violent, and thou sufferest unjustly by both, how canst thou help it? Thou, art not troubled, if a Dog bark or an Ass kick, because it is their nature, and thou canst not rule their motions: And here the case is not at all altered; for the tongues of men are as little in thy hands, as the mouths of Dogs. These do always bark (as a judicious Author speaks) at those they know not, and it is their nature to accompany one another in those clamours: So it is with

Sir *Walter Rawleigh*

with the inconſiderate multitude. Since theſe therefore are wholly in anothers choice, they fall not under thy deliberation, and therefore are not fit for thy paſſion. Our anger at him that reproaches us, may make us miſerable, but it cannot prevent what he hath in his power. Thou maiſt do well, and none can hinder it, but to meet with no oppoſition is not in thy choice. Do what thou canſt, the World may make thee ſuffer; but do what they can, thou mayſt ſuffer contentedly. A Philoſopher they ſay comforted himſelf on this faſhion, when his Daughter proved a Wanton; It is none of my fault (ſaid he) and therefore there is no reaſon it ſhould be my miſery. If our Children be not as we would have them, if we endeavour they ſhould be ſo, we may comfort our ſelves with ſuch Arguments as theſe; *It is in my power to inſtruct them, but not to make them good*; *I can do my duty to them, but cannot make them dutiful to me.* Conſider I beech you what an unreaſonable thing it is that we ſhould depend upon the will of other men for our peace, and not upon our own. Or as a great Philoſopher phraſeth it, That we ſhould have no more

more reverence to our ſelves, than to place our happineſs in other mens ſouls. If they have ſhewn what is in their hand and power to do, let us next ſhew what is in ours, and that is, not to be troubled; and ſo let the mattter reſt, unleſs they have a mind to renew a vain attempt. By obſerving of this Rule we ſhall reap ſundry benefits. The *cenſures* of men will not moleſt us, becauſe it is no part of our Duty that men ſhould ſpeak well of what is well done. That we ſhould have the approbation of others, is not in our choice, and ſo it is not in our charge: It is not incumbent upon us that nothing we do be not miſinterpreted, and wrong apprehended. In doing well is our comfort, and in ſpeaking well of others, this let us mind, and think our ſelves no further concerned. It will keep us likewiſe from *intermeddling with other mens buſineſs*, and engaging our ſelves in matters that belong not to us, which breeds men no ſmall trouble. It is our Duty to do well, but not cenſure other mens doings. When the Scholars of *R. Nechoniah* asked him, How he prolonged his days to ſuch an age? He anſwered, I never ſought my own honour by

--ἐν ταῖς ἄλλω ψυχαῖς τιθεμένοι τὴν σὴν ἐνμοιρίαν, *M Anton. l. 2. Sect. 5.*

by anothers disgrace: nor ever spoke evil of another, and was liberal of the Goods which God hath given me. This was his way to live in quiet which he thought was the way to live long: but it is too common a fault among us, That we put our hands into other mens work, and so trouble both our selves and them also. The business of a Subject is to obey his Prince, and of a Servant to execute his Masters Command, *&c.* But men foolishly disturb the World, by taking upon them the authority of calling their prudence in question; and finding fault with that which they have nothing to do withal.

This rids us likewise of *curiosity*, and enquiring into other mens affairs, or matters done abroad, which as the wise man notes (*Eccles.* 7. 21.) may occasion some disquiet unto us, unless we relieve our selves at last by this Rule; whereby we might have found help at first, by not hearkening to private talk.

CAP.

CAP. VI.

Two Rules more concerning the choice of means, and careleſneſs about events.

III. *IN the doing of thy Duty, make a prudent choice of the fitteſt means.* Prudence is proper to a man: For Angels have ſomething better (*viz.* intuition) and Brutes have nothing ſo good. Do therefore like a man; be deliberate, and chuſe diſcreetly; which two are oppoſed unto raſhneſs and careleſneſs, which are the Authors of no ſmall troubles. Prudence ſaves men a great deal of labour in the doing of their Duty, and a great deal of trouble for the doing of it, i.e. it keeps us from being moleſted either by our ſelves or others; and therefore *Solomon* bids us not only keep the Command (which is doing of our Duty) but alſo diſcern time and judgment, which relates to our diſcretion.

Eccleſ. 8. 5, 6.

Some men will bring to paſs the ſame thing which others do but endeavour, with more facility and leſs noiſe, becauſe, as the ſame Wiſe Man ſaith, *Wiſdom is better than ſtrength.* As far therefore as is lawful, let us become all things

things to all men, that we may live in peace and quietneſs, and let us not by a tumultuous handling of any matter, give them an occaſion to oppoſe themſelves unto us. Yea, prudence will teach us to let ſome things alone, and not meddle with them, being either needleſs or elſe dangerous. As *Diogenes* ſaid to a man that deſired his Letters of commendation, *That thou art a man, every one that ſees thee will know; and whether thou beeſt good or bad, he will ſoon know that hath any skill to make a difference; but if he have no skill, he will not know thee, though I write a thouſand times unto him.* But when it is fit to do any thing, let us remember that there is a nearer way ſometimes to the end of a buſineſs, than that which is ſtrait forward, and it will be leſs trouble to ſeek it out, than to go on in the ordinary Path. The purchaſe of peace is worth all our ſtudy, and if we can obtain it by Art and prudent compliances, we ſhall find that we are Gainers by our labour. Raſhneſs and violence ſometimes create us more trouble than men would otherwiſe have brought upon us. We run our ſelves into broils and tumults, and kindle flames about

Arrian. l. 2. cap. 3.

about us with our own breath, when other men would let us live in peace and not diſturb us. Let us therefore not only be innocent, and *mean* well; but wiſe alſo, and *menage* well. Next after honeſty and integrity, let us ſtudy prudence and diſcretion; ſo as not to be alike zealous in all things, not paſſionate and haſty in any thing; but as St. *James* ſaith, *to ſhew out of a good converſation our works with meekneſs of wiſdom.* This prudence is a large thing, and of great uſe in every action of our life; and therefore it muſt not be expected that I ſpeak to every part of it; but I ſhall conclude this Particular with a Saying of one of the Hebrew Doctors: There are three ſorts of men whoſe life is no life, *miſericordes, iracundi, melancholici*; Thoſe that paſs by all faults; thoſe that are angry at all, and will paſs by none; thoſe that are melancholy, as though they were angry and diſpleaſed, not only with all others, but with themſelves.

Eccl. 10. 10, 12.

Jam. 3. 13.

V. Buxtor. Lex Tal. voc. רחחן

IV. When one bad

When thou haſt uſed thy prudence, *Be not ſollicitous about events.* This

a friend to *Gratilla*, to ſend her no relief, becauſe *Domitian* would take it away; She bravely ſaid, *I had rather he ſhould take it away, than I not ſend it.* *Duty*, not *Succeſs* is to be conſidered.

would

would be a great preſervative againſt *fears* of what may happen, and againſt *vexation* for what is happened. For to what purpoſe ſhould we trouble our ſelves either with one or the other, when all our prudence and skill cannot help it? Fear indeed betrays our ſuccours, and diſarms us of our Weapons, and makes us run into thoſe dangers which our prudence might have prevented. If we can therefore act prudently and diſcreetly, it ſuppoſes that we are not diſpirited, and will likewiſe ſecure us from ſo being. And if the doing as well as we can, and as wiſely as we are able, will ſatisfie us before hand, and make timorouſneſs unreaſonable; then ſo it well ſatisfie us afterward in croſs events, and not let us trouble our ſelves with a fruitleſs repentance. The counſel of the Son of *Syrach* is excellently good *, *Do nothing without advice, and when thou haſt once done, repent not.* For I believe moſt men may ſay the ſame, which that perſon did, who had ſo many ſtrange changes in his life; *If I had not uſed not to repent of any thing I had voluntarily done, even of that which fell out ill, I had lived altogether miſerable.* Do thy

* Eccluſ 32. 19. *Quod ſi non conſueviſſem non pœnitere ullius rei quam voluntarie effecerim, etiam quæ male ceſſiſſet, prorſus vixiſſem infœlix.* Cardan.

thy best therefore, and then leave the success to God.

CAP. VII.

The knowledge of our selves, together with the consideration of the necessary consequents of every thing, are two other remedies against trouble.

V. *Consider thy own sufficiency, and undertake no more than is fitting for thee.* If we did live by this Rule, and not strain beyond our ability, we should be kept from *trouble in our employments.* * *As one may*, was a Saying of *Socrates*, and a Sentence of great import. Let every one know what he can do, and let him not meddle with matters too high for him, and so he may quiet himself, as *David* tells us by his experience, *Psal.* 131. 1, 2. Let our desires be according to our power, and let that also be the measure of our actions, and then we shall not implicate and intangle our selves in things beyond our reach. The Pye must not think to sing as well as the Nightingale, nor the Parrot to talk like a man: every one

* Καλὸν τὸ εἰδέναι τὴν αὐτοῦ παρασκευὴν καὶ δύναμιν, ἵνα ἐν οἷς μὴ παρασκευάσαι ἡσυχίαν ἄγῃς, μηδ' ἀγανακτῆς εἴ τινες ἄλλοι πλεῖον σοῦ ἔχουσιν ἐν ἐκείνοις. *Arrian.* l. 2. c. 6.

one is not made to govern States, to diſtribute Juſtice, to reſolve great doubts, and to end Controverſies. Some men muſt be content to govern their Families and themſelves, to underſtand plain truths, and practiſe them, leaving the reſt to men of greater depth and learning. So *Siracides* directs: *Seek not out things that are too hard for thee, neither ſearch the things that are above thy ſtrength; that which is commanded thee, think upon with reverence; for it is not needful to ſee the things that are ſecret.* What he ſaith in that one inſtance, may be ſaid in all other. Take not upon thee a Calling that is above thy wiſdom, and ſtrength, and ſpirit; for when thou ſeeſt thou canſt not do theſe things which by thy place and office thou art engaged unto, it will be a matter of infinite vexation, and endleſs diſtraction to thy mind. It is of ſingular uſe here for every man to obſerve his own Genius and diſpoſition, and to follow that; being contented to be ignorant of, and unable for other things that are without his capacity. It is enough for ſuch a little Creature as a man to be good for one thing, and ſo we may ſtand in need of Eccleſ. 3. 21.

one another. If he will venture upon things without his compaſs, at his own peril and trouble it muſt be; and that were the leſs matter, if it would not
Ver. 25. hazard other mens trouble alſo. *Without eyes thou ſhalt want light*, ſaith that Wiſe Man in the forementioned Chapter; and what wonder is it if thou doſt? If men weary themſelves in vain when they have no aptneſs to ſuch things as they undertake; it is but natural, and may be amended by the old
Eccles 37. 27, 28. Rule, *Know thy ſelf*. My Son, (ſaith *Siracides*) prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it. For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing. And as an Appendix to this Rule, give me leave to add this: *Employ thy ſelf in as*
Ὀλίγα πρᾶττε εἰ μέλλεις εὐθυμήσειν, &c. M. Anton. l. 4. 24. *few things as thou canſt*: undertake not much buſineſs. This is the Royal Philoſophers Rule, *Do but a little if thou wouldſt have much quiet, Peace ariſes not only from good employments but alſo from little*: Mind alwayes needful things, and let the reſt alone. Therefore when
Μήτε σῦτο ἐ πρὸς ἀναγκαῖον, we are going to do any thing, let us ſay, *Is not this in the number of needleſs things*? but as then he adds, have a care

care not only to cut off impertinent and unneceſſary *actions*, but *thoughts* and *imaginations* alſo. Our Saviour ſeems to ſay the ſame in the Goſpel of Saint *Luke*; *Martha, Martha, thou art careful and troubled about many things.* Luke 10. 41. Flies diſquiet us not by their ſtrength, but by their number; and ſo do great affairs not vex us ſo much as a number of buſineſs of little value But if we muſt be employed in many, let us not make too much haſte to have done, for we ſhall but incumber our ſelves; and let us diſpatch them in due order, one after another, or elſe we ſhall do none well to our own content.

VI. *Conſider the conſequent of every action, and of every thing*, and either chuſe all its appendant troubles and inconveniences, or elſe let it alone. There is nothing in the World but it is as a Lilly among the Thorns; every Roſe hath its Prickles about it; and there is nothing ſo deſirable but it hath ſome Aſſociates we could wiſh ſeperate from its Company. The beſt thing in the World hath its faults; and therefore if we would have peace, let us conſider always the τὰ ἀκόλουθα, as *Epictetus* ſpeaks, the things that follow or accompany

every action, and every condition; and either let us not chuſe the thing it ſelf, or elſe receive all its retinue together with it. By this means we ſhall ſave our ſelves the trouble of repentance for a fooliſh choice, and we ſhall not be put to the unwiſe mans complaint, *Non putaram*, I never dreamt of this; I imagined not there had been all theſe unpleaſing things mixed with what I deſired. Who ſhould have thought of this but thy ſelf? How like an Ideot doſt thou look in thy own thoughts, when thou art thus ſurprized? How ridiculous doth it appear for a man to ſit down and cry like a Child: If I had known thus much, I would never have made ſuch a venture; I would not have medled with this calling or buſineſs if I had thought there would have been ſo much trouble in it? Thou ſhouldſt have thought of this before, and then have made this choice. Honour muſt be choſen, *Cum ſuo onere*, with its Suiters and Followers, and publick appearances, *&c.* And ſo marriage muſt be choſen with all its cares, the diligence of pleaſing another, the loſs or undutifulneſs of Children, *&c.* and ſo every Office with its incumbrances

ces and difficulties. Yea, the ſervice of God as well as ſervice of men muſt be choſen in the ſame manner. We muſt in all our choices take all, or none, or elſe be miſerable. And if we have not had this forehanded care, it is ſo much the harder to relieve us, becauſe poſſibly we cannot do or endure all things in which we are neceſſarily engaged; yet let us reſolve to do them as well as we can, and make a vertue of a neceſſity. If it be not in our liberty to chuſe our condition, yet let us now reſolve to chuſe all its inconveniences, and make that light by patience and conſtancy, which cannot otherwiſe be amended. And indeed it is the unhappineſs of moſt men to be involved in many things before they either can or do conſider; whereby they are in danger to lead a life full of miſeries, unleſs for the time to come they be better adviſed before they chuſe, and find means to content themſelves in regard of what is paſt. Luke 14. 28, 29.

CAP. VIII.

It is of great import to conſider well what we enjoy, and we ſhould caſt that in the Ballance againſt our wants, which is the ſubſtance of one Rule more.

VII. *COmpare what thou haſt not with what thou haſt, and ſee which is better.* This will keep thee from trouble for what thou wanteſt, and thy *deſires* ſhall not diſquiet thee. Tell all the joynts of thy Body, and compare them with the want of a finger, or an eye, or any ſuch Member. Whether is a hundred or one more? Thou art poor, but thou art well, and haſt many good friends, *&c.* or perhaps thou haſt none; but thou haſt all the Hoſt of Heaven, the Sun, Moon, and Stars, and all the Elements; and the Providence of God, and the charity of all well diſpoſed people as much as another man. Thou mayſt walk in thy Neighbours Field, yea in thy Enemies Ground, and enjoy all the pleaſures of the Morning, and recreate thy ſelf with all the ſweet odours, and behold the beauty of all God's Creatures, and delight in that which

which God delights in. Why then ſhouldeſt thou be ſo diſtracted? Thou goeſt a journey and art diſappointed of thy ends, and doſt loſe thy labour, but thou eſcapedſt Thieves and Robbers; or Villains ſet upon thee, but they ſaved thy life, they have not robbed thee of thy Land, *&c.* Thou haſt loſt a Child perhaps, but how many haſt thou remaining? or is not thy Husband or Wife well? or if they be gone, and thy Eſtate alſo gone, and thou thy ſelf ſick alſo, and the Caſe be ſuppoſed as bad as can be, yet art thou not alive? and what wouldſt thou not part withal rather than dye? thou wilt not I know exchange thy hopes of ſtaying in the World for all things elſe, for they are nothing unto thee, if thou beeſt not.

But you will ſay, This is very cold comfort to conſider that a man lives. Think then further that there are thouſands of good people that pray for thee every Day, and all thy good Neighbours pity thee, and will ſtrive to relieve thee; or if this will not do, conſider that though thou wanteſt temporal things, yet thou enjoyeſt ſpiritual. Thou art ſick, but thy ſins are pardoned, (for to Chriſt's Diſciples I ſpeak)

or if they be not (and I muſt ſay ſomething to others) then I ſay firſt, I cannot blame thee that thou art troubled; but then why doſt thou trouble thy ſelf that thou art poor, or ſick, or any thing elſe, but only for this, that thou art a condemned Sinner? What ſhould a damned man do with Riches? Why doſt thou trouble thy ſelf about ſuch little things as the loſs of a Child, when thou haſt loſt thy Soul? Yea, why art thou troubled more that thou art ſick, than that thou art not like to be ſaved? What folly was it in the man that complained his ſtocking was rent, and minded not the wound of his Leg? one would think the great trouble ſhould ſwallow up the other, though it cannot cure it; and thou ſhouldeſt be moſt ſollicitous how to get ſin pardoned, whether thou doſt live or dye. But,

Secondly, If thy ſin be not pardoned; and therefore thou deſireſt to be well, yet it is a huge mercy that there is hopes it may be pardoned. And if thou doſt underſtand thy ſelf, thou wouldeſt not loſe theſe very hopes for all the riches in the World, and the beſt ſtate of health thou canſt imagine. But to return, ſuppoſe thou art a perſon truly

truly fearing God, but art troubled that thou haſt not ſuch ſweet friends, and good company, and delightful ſociety, and art not ſo eſteemed and regarded, or haſt not the fortune which attend upon others. * Yet thou haſt thy ſelf, and thou haſt a good conſcience, and thou haſt God, and his Son and Holy Spirit, and the promiſes of the Goſpel, and the hopes of Heaven, and joy in the Holy Ghoſt. Which now doſt thou judge greater? thy wants, or enjoyments? Such a man who hath deſerved of thee, doth not love thee perhaps, nor regard thee, *&c.* But what then? he cannot take away the love of God, nor the love of his Children, no nor thy love to him neither.

* *Eſtne aliquid te-ipſo pretioſius? Nihil inquies. Igitur ſi tui compos fueris, poſſidebis, quod nec tu amittere velis, nec fortuna poſſit auferre.* Boeth. l. 2. de Conſol.

Now if it be thus in theſe and all other Caſes, I pray tell me who will pity him that hath many ſoft Pillows whereon to lay his head, and he will needs lay it on a Stone? that hath many pleaſant places wherein to repoſe himſelf, and none will ſerve him but he will ſit upon a buſh of thorns? Surely they are in love with ſorrow and melancholly, who enjoy ſo many bleſſings and contentments, and will forſake

ſake the pleaſure of them, to pine away in the company of their wants. Conſider I beſeech you, is there more cauſe to be troubled for the want of thoſe, or to rejoyce for the poſſeſſion of theſe other? or by what reaſon ſhall the abſence of ſome things ſpoil all the ſweetneſs of thoſe that remain? why ſhould thoſe be more able to comfort us if we had them, than theſe we now have? This is the moſt manifeſt cheat of our ſelves that can be: No man likes that which is his own, and yet every one thinks that he ſhall be well pleaſed in the condition of another man. He thinks that he ſhall be contented with that wherein the other man is not contented himſelf. By what Argument I pray you is this concluded? How fooliſhly do we ſuborn our deſires and hopes to betray our Duty and comfort? If he be not contented in his condition (but perhaps think ours to be better in which we alſo are not contented) why ſhould we think to find contentment in it? But if he be content in his Eſtate, then ſo may we be in ours. What any man is, that every man may be. Therefore if thou canſt not ceaſe complaining, I muſt adviſe thee to handle

Quis eſt ille tam fœlix, qui eum dederit impatientiæ manus, ſtatum ſuum mutare non optet? Boeth.

handle thy ſelf roughly, and when thy mind is troubled, whines and cries for ſuch and ſuch a bauble, do with it as we do by Children when they cry they know not for what, affright it with the repreſentation of ſome terrible thing; ſhew it the pains of Hell, ask it how it likes to burn in eternal flames, and whether it can be contented to be damned. Let it ſee there is ſomething indeed to cry for, if it cannot be quiet; and bid it tell thee if it be an eaſie thing to dwell with everlaſting burnings. And when it ſtarts at the thoughts of them, bid it be quiet then, and well pleaſed, if it can flye from ſuch a miſery, whatſoever elſe it can endure.

And to make this Conſideration the more efficacious, when thou conſidereſt what thou haſt, frame to thy ſelf ſuch an apprehenſion of that thing as thou haſt of it, when thou doſt want it. *Underſtand now what thou doſt enjoy, as thou wouldſt do if thou didſt not enjoy it.* Conſider how deſirable health is to a ſick man, or friends to a poor man, *&c.* And ſo let them be in thy eyes. Thou wanteſt plenty, but thou haſt enough; thou wanteſt riches, but thou haſt health; thou wanteſt health, but

but thy ſins are forgiven: Conſider now, ſuppoſe thou wert ſick, or thy ſins were not pardoned, in what a caſe wouldſt thou then be? what wouldſt thou moſt complain of? for the want of them, or for the want of the things thou now groaneſt under? Anſwerable to the trouble thou ſhouldſt have in the want of thoſe things, let thy quiet be now in the poſſeſſion of them; and as thy grief for the want of ſuch things would exceed all that which is in thee at preſent for the want of others; ſo let thy preſent thankfulneſs and contentedneſs be, that thou wanteſt them not, which is another way of making this Rule efficacious, *Compare the want of the things thou haſt, with the want of the things thou now haſt not.*

CAP. IX.

Two conſiderations more; one of the wants of others: another of the uncertainty of our own enjoyments.

IF thou doſt conſider what thou wanteſt, and canſt not but look upon it, and compare thy ſelf with others, then *Compare thy ſelf with all men, and not with a few:* Or ſecondly, *With the whole condition of thoſe few, and not with ſome part of it*; and this will be a remedy for the ſame kind of trouble from *diſcontent, and from envy*, with all evils of like nature. Firſt, I ſay look upon all men, and thou wilt ſee there are thouſands of perſons with whom thou wouldſt not for any thing change conditions. By what Law then is it that thou muſt needs only gaze above, and take no notice of thoſe beneath? that thou muſt look on him only who is carried on mens ſhoulders (as one did excellently reſemble this folly) and think it is a fine thing to be ſo mounted; and never think of the poor men that carry him, in whoſe place thou wouldſt by no means ſtand. VIII.

Thou

Thou art not alone in the condition wherein thou art; yea there are thouſands in a worſe; and yet (which is more) they are contented. Down with thy high looks, and ſtare not only upon the great Mountains; be content to take notice of thoſe a little that ſit in the Valleys, yea of thoſe that embrace a Dunghil. Or, Secondly, If thou canſt not keep thy eyes off from thoſe great men, then compare thy ſelf with the whole of them, and not with ſome one piece, and then tell me whether thou wouldſt wholly change conditions with them, and be as they are. Are there not many inconveniences in their condition which thou wouldſt not meddle withal? thou wouldſt have his wealth, but not his cares, nor his fears, nor his ignorance perhaps and folly, nor wouldſt thou be troubled with his vices. To be ſhort, none of you would have been the rich man in the Goſpel for all the World: *Lazarus*, as miſerable as he was, would not have been in his caſe. —— Nay you will ſcarce fanſie any man ſo compleat, but there is ſomething or other in our ſelves that we fanſie more, which we would keep, and have all that he hath too. But

Luke 16.

why

why muſt thou needs have all? why muſt every one elſe be deplumed for to trim thee? why muſt none elſe be pleaſed but thy own ſingle ſelf? And beſides ſeeing there is ſomething in thy ſelf, which thou loveth more than all the World, and wouldſt ſtill be that, whatſoever elſe thou changeſt; why cannot that content thee, and give thee reſt, ſeeing it is ſo much worth to thee? he that will go about to make an Anſwer to me, will cure himſelf, unleſs he reſolve to be unreaſonable. Let me ſubjoin this one Rule which tends to the ſame purpoſe with the former, and will comprehend all of this kind: *Diſtinguiſh between real needs, and artificial*; *i.e.* thoſe needs which God made, and thoſe which thy own fancy hath created. It is moſt certain that the needs which God hath made are but few, and ſoon filled, and God hath made proviſion for them: therefore all this kind of trouble flows from thy own fancy, which if it pleaſes, can create a thouſand neceſſities to it ſelf; which are indeed none at all; and by the ſame reaſon that it makes a thouſand, it may create ten times as many; for there are no limits when once we are gone

gone beyond nature and neceſſity. If theſe needs therefore are a burthen to thee, blame nothing but thy own folly, and by the help of God's grace ſeek a cure in thy ſelf. Reduce thy ſelf to nature and real needs, and thou wilt never be troubled about theſe matters, becauſe thou wilt always have what Nature deſires; yea the way to have that, is not to deſire any more. So a wiſe man among the *Jews* once ſaid, *Quære id quod tibi neceſſarium eſt*, &c. *Seek that which is neceſſary for thee, and leave that which is not neceſſary: for by leaving to follow that which is not neceſſary, thou wilt obtain that which is.* I remember that when ſome blamed *Cato* that ſuch a man as he *would* be in want, (as we ſpeak) he blamed them rather becauſe they *could* not want, *viz.* ſuch things as thoſe which are not really needful for us. And I think he might have blamed them alſo upon this ſcore, *That they were in want, becauſe they thought they were.* And if we would but deny our ſelves ſometimes in unneceſſary deſires, even when it is in our hands to humour our ſelves and gratifie our deſires, it would be of excellent uſe; for we muſt remember that

that as long as the things of this World are empty and finite, our *trouble will not end by satisfying, but by ceasing our desires.*

IX. *Count nothing certain that is without thy self*, and think thy Soul, not thy Body to be thy self. Thou mayst be certain of thy own choice, if thou knowest thy self; and thou canst tell what thou wilt do; but thou canst not be certain what will be in the World, or what other men will do; and therefore reckon upon nothing as constant and stable, but thy own resolution, which may be constant if thou pleaseth; And this will keep thee from *trouble about what thou losest.* When health and riches, and such like things are gone, then thou canst say, I never made account that they would stay. It was accounted of old a piece of great wisdom to wonder at nothing; and this is the way to it, which thing alone the Poet thought was almost enough to make one happy and keep him so. Μηδὲν θαυμάζειν.

Nil admirari propè res est una, Numici, Horat.
Soláque quæ possit facere & servare beatum.

But he will not cease to admire that

knows

knows not the nature of things; and he knows nothing, that doth not ſee they are conſtant only in inconſtancy.

CAP. X.

Three Directions more, ſhewing how we ſhould ſhut the world out of our ſelves, and avoid ſelf-flattery, and take heed of a raſh anger at our own ſelves.

X. *WHat is without thee, keep it as far as is poſſible, without thee.* Let many things not come in unto thee, nor do thou go out to them, *i. e.* Let not them into thy heart by love; and let not thy heart go out to them by deſire. Make few things to become a piece of thy ſelf, which are without thy ſelf: For if thou loveſt many things, of which as I ſaid before thou canſt not be certain, thou wilt be often troubled at their loſs, or at their danger. This Rule may ſerve alſo to fortifie you againſt the ſame kind of trouble (among others) for the relief of which I preſcribed the former. *Keep but every thing there where it is, and all is ſafe.* If the World change and

and alter, that is nothing unto us, if it be not within us. If it have no hold of our hearts, how are we concerned in its various mutations? We ſhall never ſuffer together with the World, if it be not a part of us. But if we ſet open the door and entertain it, if we embrace it, and let it dwell in us, by our love cleaving to it, then we ſhall be as it is; and nothing can give us a remedy, but the caſting of it out again, and ſetting it where it was, quite out of our ſelves. It is a true Rule, that *no good can bring us any pleaſure, but that againſt whoſe loſs we are prepared.* He that is in fear doth not ſincerely enjoy: and it is as true, that *we ſhall have no mind to loſe that which we love dearly.* Now what a miſerable Caſe is this, to be troubled with fear while we have a thing, leſt we loſe it; and be troubled with grief when it is gone, becauſe we have loſt it? But I have taught you how to provide againſt both theſe, and againſt all ſudden accidents and changes that are in the World. Keep thy ſelf as thou art. Let very little in, which is without. I ſay *very little*; becauſe ſome things preſs into our hearts, and get into

into our affections, whether we will or no. We cannot but love ſome agreeable perſons: and there are others whom we ought to love; becauſe of the obligation we have to them. Theſe take ſuch hold of our hearts, that they become a piece of it: and we ſeem to have loſt half of our ſelves, when they are gone. Againſt this there is no remedy but one: *Since they will be within us, let them not take up the beſt room there.* Make them know their place; and keep them below God and our Saviour, and his precious promiſes. Do but love thy Creator and Redeemer above all; and thou wilt find fullneſs and ſatisfaction there, when the departure of a very dear Friend hath made a wide breach, and a great vacuity in thy heart. The next Rule alſo may help to give ſome relief, if thou doſt but uſe it in good time.

XI. *Do not promiſe thy ſelf that which God never promiſed thee.* This heals all the evils which ariſe from *vain hopes*, and cools the anger of thoſe ſores which are cauſed by fruſtration of our expectations. It is lawful to deſire ſeveral things which are uncertain, if God

God ſee them good for us; but let us not promiſe to our ſelves any of them. Do not enjoy thy friends or any other good, as if thou hadſt a leaſe of them for thy life. Do not entertain thy thoughts with promiſes of contentment in ſuch a relation and ſuch a condition, nor of ſucceſs in ſuch an enterprize, no though thou goeſt about it wiſely: But promiſe to thy ſelf pardon of ſin, and eternal life, if thou doſt thy Duty, and the Grace of God to help thee for to do it, if thou pray for it, and wilt uſe it: for all theſe things God hath promiſed to give us. *Solomon* ſaith, (*Eccleſ.* 9. 11.) that *the race is not to the ſwift*, &c. but time and chance happeneth to them all: Now becauſe men know not the time when things will alter, and which is worſe, promiſe to themſelves thoſe things, as if there were no time nor chance, but what they fanſie; therefore he ſaith *ver.* 12. *that evil falleth ſuddenly* (and therefore ſadly) *upon them. Hope and fear* are two great inſtruments of our trouble, and we muſt cure them both, as I have directed in this and the former Rule. And if we will hope for any thing, let it be (as I ſaid before) in

in the days of our ſorrow and adverſity to ſupport our heavineſs, not in the days of proſperity, to pleaſe our fancy. We have good things enough then to comfort us; and if we will ſpend our thoughts in airy hopes, we make our ſelves miſerable two ways; we loſe the pleaſure of what we have, and never enjoy what we look for. And therefore I think he made a good Anſwer, who being asked which mans grief never ceaſed? ſaid, *Cujus cor non acquieſcit in præſentibus*, whoſe heart is not contented with what he hath at preſent. And he likewiſe was well imploy'd *, who for fifteen years together with great pains endeavoured to get the habit of *Hoping* for nothing; eſpecially ſince (as he ſaith) he did obtain it; for no Queſtion he found a great eaſe to his ſpirit by it.

*—*Habitum nihil ſperandi, cui adipiſcendo 15. perpetuis annis maximo labore incubui, & obtinui.* Cardan.

XII. *Think that thou art moſt angry at thy ſelf when thou doſt amend.* Many create themſelves no ſmall trouble by being troubled at the diſorder and diſquiet of their ſpirit in croſs accidents. And I give this Rule to take off all that trouble which proceeds from diſpleaſure againſt our ſelves for our unquietneſs under God's hand, or that trouble which

which we feel for the ſins we have admitted, if it hinder our Duty. And this indeed is oft-times the greateſt inquietude and trouble of all other. Men roll their ſouls in very vexations and impatient thoughts, becauſe they were vexed and impatient; and ſo they commit that again which they ſhould cure, and unleſs they will ceaſe it, the Diſeaſe will grow more deſperate. For they are impatient if their trouble be not cured, and their Diſeaſe inſtantly healed. But alas! This which they take for the Medicine is the very Diſeaſe. Trouble doth but make the ſore rancle and feſter the more, and inflame the Feaver to a greater heat: Therefore coolly and mildly ſeek to amend thy trouble by ſome of the former Rules that I have propoſed. Remember, the more thou vexeſt thy ſelf, the further thou art from being healed; and like a Bird that is reſtleſs in a Net thou art more intangled and perplexed. Go therefore ſeriouſly always, and conſiderately about the cure, when thou art troubled at any accident, and think that this is a ſignification of the greateſt diſpleaſure againſt thy ſelf when thou art amended, and thy mind

is again in peace. You may ſee how calmly *David* argues himſelf into a ſtillneſs; *Pſal* 42. 11. *Pſal.* 43. 5. *Why art thou caſt down, O my ſoul,* &c. If he had fretted at this diſquiet which was in him, and raiſed ſtorms againſt himſelf, the commotion would but have been like a new boiſterous wind upon the face of the Sea already troubled, which would but make it more rough and reſtleſs. Let the Sun ſhine rather than the Wind blow: I mean, with a clear underſtanding labour placidly to compoſe and appeaſe thy heart, and not by freſh guſts of black paſſion bluſter and rage againſt thy ſelf.

CAP.

CAP. IX.

Humility and ſelf-annihilation; knowledge and judgment; ſimplicity and purity; conſtancy and fixedneſs in one thing, are four excellent means to keep us from trouble.

THere are three or four Rules that are more General and Univerſal, which perhaps may ſerve inſtead of all the reſt for to heal all troubles from without, which becauſe they are ſo large and comprehenſive, I will ſuperadd.

Have a little care of thy ſelf. 1. *Superbus & avarus nunquam quieſcunt,* *Tho. à Kemp.* ſaith a Devout Author; A proud man and a covetous never are at reſt. The leaves of the tall Trees ſhake with every breath; and no man can open his mouth to whiſper an ill word, but a proud man is diſturbed. Whereas the obſervance of this Rule, will make us ſay when we are contemned and deſpiſed, that they cannot think ſo low of us, as we of our ſelves, and then we ſhall not be moved. It will help us in poverty, ſickneſs and all misfortunes whilſt

we ſay, *Leſs than the leaſt of all God's mercies.* Our conceit ſure of our ſelves is the cauſe that we quarrel at every thing that happens, as if we were ſuch conſiderable Creatures, that every thing muſt be done to pleaſe us, and God muſt rule the whole World according to our humour, yea and no body elſe muſt be ſerved and gratified but our ſelves. Some things there are which fall out that are good for others when they are ill for me, and therefore it is a high piece of pride for me to be troubled, as if I were ſuch a goodly thing that God ſhould mind none but me; and all Creatures in Heaven and in Earth ſhould wait upon me, doing every thing according to my liking.

Away with this fond love of our ſelves and ridiculous over-weening. I beſeech you let us know our ſelves, and all will be well. There is no reaſon that ſuch poor things as we are, ſhould take matters ſo ill and unkindly at God's hands as we do. We are well uſed, if we were in a worſe condition.

2. *Labour to underſtand the true nature and value of every thing:* I will inſtance in a few things, That which is future

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is uncertain; that which is born may dye; that which once was not, may again not be. What hath happened to others may happen to me. That which hath its value from fancy, is not much worth. That which can be bought, cannot be great. That which can do us no harm unleſs we will, need not be feared: That which a man can live without, he need not covet. Such like Rules as theſe will the conſideration of the nature of things teach us; and then when we have learn'd what they are, let us remember the uſual Saying of *Epictetus*, *If thou loveſt a pot, remember it is a pot which thou loveſt*; *i. e.* a thing of a baſe nature, and alſo brittle and ſoon broken, and it is no great wonder, nor no great matter if it be. So in all other Caſes; if thou loveſt a Flower, or a Man, remember it is but a Flower, but a Man. If thou hopeſt for any thing, remember thou haſt but only hopes. And thus doing thou wilt find much quiet from many occaſions of trouble.

3. *Have but one end, and bring all things to that*: Which in the great Emperors Phraſe is thus expreſſed, ἁπλοῦν σεαυτὸν, *Reduce thy ſelf to a ſimplicity.* The true *M. Anton. l.* 4.

end, and that which is the greatest, is such an one that all things will promote it; and that end is the glorfying God, and saving our Souls. Whatsoever falls out will advance this; and if we secure our end what need we be troubled? *We may always have what we would, if we would not have too many things, but only one.* For nothing can hinder our doing God honour, and advancing the good of our souls: yea without those things that we account sad, sometimes we should not attend that end. So *David* said it, It was good that he was afflicted, else he had gone astray. Howsoever it fares with us, there is some grace or other to be exercised; and the exercise of every one of them is in order to what we design, God's glory and our good. Remember therefore what our Saviour saith, *Luke* 10. 41. *Thou art careful about many things, but one thing is needful.* Mind that and thou needest not be troubled, because thou mayst alway mind it. The summ of this is, He that hath proposed but one great end at which he levels all his actions, the obtaining of which nothing can hinder, but all things promote, and which he may

Τὶς εἶναι θελεις σουτῷ πρῶτον εἶπε εἰθ' οὕτω ποιεῖ ἃ ποιεῖς. *Arrian. l.* 2. *c* 23. Tell thyself first what thou wilt be, and then do all things that thou maist be what thou wouldst.

may alway in every condition purſue, and need not be troubled. For every thing reſts ſatisfied in its end, and this he may always have, if it be that which it ſhould be.

As we ſhould have but one end, *ſo let us have but one Rule or Principle of our lives.* I know you will be glad to hear what that one Rule ſhould be. I cannot tell how to comprehend it in ſhorter words than theſe; *Let us alway will, and not will the ſame thing.* I told you in the firſt Rule of all, that we muſt acquaint our ſelves with the Goſpel. Now let us will only thoſe things that Chriſt hath commanded, and refuſe only thoſe that Chriſt hath forbidden; and that is the Principle whereby we may guide our lives, and it will never fail us The truth is, that muſt needs be good, which a man can always will; and it is impoſſible that any thing but what hath no evil in it, ſhould never ceaſe to be choſen by us. Let us reſolve therefore what things we will ever chuſe, and what we will ever refuſe; and for the reſt let them be as they will. Now Chriſt hath ſaid, Be holy, humble, meek, patient, but no where hath he ſaid, Be rich, be honour- 4.

ed, or the like. The former therefore, and not theſe we muſt always will. He hath bid us likewiſe, that we ſhould not ſpeak evil of others, nor hate them, nor return their injuries; but no where hath he ſaid, Do not ſuffer affliction, do not put up thoſe wrongs, *&c.* the former then are the things only that we muſt will not to do. And by this courſe it is manifeſt what a great way we ſhall go to the obtaining peace. For we ſhall always be certain of ſomething. When a mans Eſtate is gone, and his Friends deceaſed, or the like, he may ſay, but I am here ſtill, and I can do what I always could: *Chuſe the good and refuſe the evil*. I never did will not to be poor, nor to be deſtitute of Relations, nor to ſuffer reproaches. They are other things that I make the matter of my choice; and I find that I am where I was, becauſe I can do thoſe things which are the only things which I chuſe to do. This will fortifie us againſt what men ſay of us. Follow Scripture and Reaſon, and let the World approve of what we do if they pleaſe. Nothing more troubles us than an ambitious deſire of every ones good word; but *Haud pa-*

rum

rum artis opus eſt, ſi quis ſtulto placere velit, ſaith the proverb among the *Spaniards*: He ſhall have enough to do that would pleaſe a fool. But how much trouble he ſhall have that would pleaſe no body knows how many of them, is not to be imagined. He muſt not will one thing but ten thouſand; one thing this moment, and another the next, and innumerable contradictions at the ſame time to pleaſe divers men. Content thy ſelf therefore with this, God is ſooner pleaſed than men: reſolve upon his will to let that be thine; and keep to it. Chuſe that which no body can hinder, no accident can forbid; if thou cannot do God's will, thou canſt ſuffer it; why then ſhouldſt thou be troubled, when thy own choice remains intire, and thou haſt what thou wouldeſt.

CAP. XII.

A Caution and the Concluſion, ſhewing that theſe things ſuppoſe the practice of ſome more general Rules; and that we muſt not have theſe truths to get when we have need of them.

TO prevent all miſunderſtanding, I muſt deſire you to conſider, that all theſe Rules are ſuch, as ſuppoſe the uſe of ſome other, that have an univerſal influence upon all Chriſtian practice, and theſe muſt be joyned with them, not ſevered from them. As firſt, Prayer. Secondly, Giving thanks in every thing. Thirdly, Meditation of Heaven and eternal bleſſedneſs. Fourthly, Of God's fullneſs and the glories of his Attributes. Fifthly, Of Chriſt's death and interceſſion, with ſuch like; to all which religious exerciſes, if we add thoſe rational and natural conſiderations, we may be well eaſed.

See Phil. 4. 6, 7. 2 Cor. 4. 17, 18. Pſal. 31. 19. & 42. 11. Heb. 2. 17, 18. Heb. 4. 15, 16.

The truth is, there are no ſuch Cordials as thoſe of the Chriſtian Religion. Nothing can ſupport and comfort us ſo ſpeedily and ſubſtantially, as the belief, that *God was manifeſted in our fleſh*, and therefore

therefore hath a ſingular love to us and care of us: That the Lord Jeſus is exalted at the right hand of God; and that *we are members of his Body, of his Fleſh and of his Bones:* That he hath a great compaſſion to us; and both power and will to relieve or ſuſtain us: That we ſuffer nothing but what he himſelf did; and are in the way to that Glory where he dwells: And that he will certainly reward our patience, ſubmiſſion and reſignation to him with endleſs joys. Theſe things we muſt always have in our eye and in our heart. On theſe foundations we muſt lay the weight of our ſouls: Which will quiet our deſires, and baniſh our fears, and cut off vain hopes; and reſtore our very reaſon to a greater clearneſs and ſtrength: So that we ſhall be the better able to uſe all other helps, for the curing all the Diſeaſes we labour under.

What remains then, but our hearty endeavour thus to ſettle and compoſe our ſelves? I told you at the entrance, That theſe Rules are not like to Phyſick that will cure us without our thoughts and conſiderations: So now I muſt further remember you, that we muſt

muſt not think to take this courſe as ſome men likewiſe do Phyſick, juſt when the Diſtemper is upon us, but when we are well and in quiet. When the trouble is once begun, and the diſeaſe hath ſeized upon our ſpirits, it is not ſo eaſily cured, and we cannot ſo well conſider, nor apply theſe leſſons to our minds; therefore we muſt uſe them as we do *Food*, which we take every day to keep us in health, and not as Phyſick, which we take but at certain times, when we find the humour ſtirring; *i. e.* We muſt work our ſouls to ſuch kind of reaſonings and diſcourſes as theſe are, we muſt bring our minds to ſuch a way of thinking as I have deſcribed, and make theſe Rules ſo familiar to our minds, that they may be a part of our underſtanding, and a piece of our reaſon, not ſome foreign things to which we run for relief upon occaſion of need. We muſt ſtrip our ſouls of their former conceits, and clothe them with theſe Notions. We muſt root out theſe weeds of bitterneſs; *High eſteem of our ſelves, and of worldly things, earthly love, unreaſonable deſire, fond hopes and expectations, raſhneſs and inconſideration,*

and

and plant in their ſtead ſuch good principles as now have been commended to you, and take care that they grow up there. The government of the ſoul muſt be altered from the Rule of popular opinions, and the tyranny of fancies and imaginations, to the ſole command of Chriſtian reaſon. In this great alteration let us engage all our Forces. Think how ſhameful it is to get all knowledge, and not to know our ſelves, nor how to enjoy our ſelves, and how miſerable he is that encompaſſes all the World, and ſearches into all things, only neglects his own peace, or ſeeks it among the occaſions of his trouble. Diſcharge thy ſelf therefore with all ſpeed of thy paſſions, of raſhneſs and haſty thoughts. *Learn thy Duty, do it, know God, and thy ſelf, and the World; and when thou art once humble, prudent, thankful, and heavenly-minded, thou wilt not be diſpleaſed at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou doſt theſe things no better, and art no more perfect in thy Art.* But this is the happineſs of ſuch a mans condition, that *thoſe who mourn ſhall be comforted;* and it is a pleaſure to be ſo troubled;

an

an ease to the mind, to be so aggrieved. No joys here like those of an ingenuous sorrow; no Cup of blessing so sweet, as that which is mingled with tears of true contrition for our ingratitude. With a good Saying therefore of a wise Doctor among the *Jews* I will conclude, who seeing a man very sad and sorrowful, thus addressed his speech to him; *If thy grief be for the things of this World, I pray God diminish it: But if it be for the things of the World to come, I pray God increase it.*

A

Consolatory Discourse

To prevent

Immoderate Grief

FOR THE

DEATH

OF OUR

FRIENDS.

LONDON

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A

Conſolatory Diſcourſe

TO

Prevent Immoderate Grief for the Death of our Friends.

SECT. I.

Wherein is ſhown the need of a Conſolatory Diſcourſe againſt the loſs of our Friends.

IT is left upon record by St. *Hierom* concerning *Paulina*, that though She was a Lady, whoſe paſſions were under admirable goverment in other things, yet when any of her children dyed, ſhe was oppreſſed with ſo great ſorrow, that he had much ado to ſave her from being drowned in the floods of it. But it is not ſo great a wonder that a perſon of the tenderer Sex ſhould feel ſuch a Tempeſt, as that *David* a man of The need of this Diſcourſe.

of War, who had overcome ſo many Enemies, ſhould himſelf be overcome with grief for a diſobedient Son. It is ſaid that a *Lacedemonian* Woman having ſent five Sons to a Battel, ſtood at the Gates of *Sparta* to expect the event: and when She met one coming from the Camp, She ask'd him what was done. All thy five Sons (ſaid the man) are ſlain. Away thou Fool (anſwered She again) I enquired not of this, but of the iſſue of the Fight. When he told her that her Country-men had got the better; then farewel my Sons (ſaid She) and let us rejoyce that *Sparta* is ſaved.

2 Sam. 18. 24. But *David* it ſeems had not attained to this feminine courage; for he ſat between the Gates waiting for news of the ſucceſs, and when he heard of the loſs but of one Son, and he Traytor to his Country, he could not contain himſelf till he came into the houſe, but went up to the *Chamber over the Gate* to lament his Son, as though he had loſt

Ver. 33. the day by loſing him. Nay, he could not refrain ſo long till he came into the Chamber, but he watered the Stairs with his tears; and wept as he went up, ſaying, *O my Son Abſalom, my Son, my Son Abſalom; Would God I had died for thee,*

thee, O Abſalom my Son, my Son.

This lamentation of his cannot but call to mind the tears which *Achilles*, another great Warrior, ſhed over the Grave of his Friend *Patroclus*, where σμερδαλέον δ' ὤιμωξεν, (as *Homer* ſpeaks) he wept moſt horribly as if he would have killed himſelf.

This love is ſuch a powerful thing, that if it hath placed any object in our heart, we can ſcarce ſuffer it to be taken from us, without rending and tearing our hearts in pieces. Such a ſtrange union doth it make between two perſons, that we can ſcarce give that man any welcome that brings us the news of a ſeparation. And therefore ſome of the ancient *Carthaginians* (as I remember) knowing how hard it is to love thoſe who brings us the tidings of the death of them that we love, would never ſend ſuch a meſſage but by the hand of ſome condemned man, whom they were never like to ſee again. I am ready here to interrupt my diſcourſe, and in the very beginning to fall into a paſſion with my ſelf, when I think how patiently we can ſuffer our ſouls to be divided from God whom we pretend to love. O Love! how great things

ſhould

should we do if we did but Love! how angry should we be at the temptation which would draw him from us whom our souls Love!

Antonius Guevara had a Neece who was so passionately in love with a little Bitch, that at the death of it She fell into a Feaver, and was fain to keep her bed. The good man did well rather to chide, than to comfort her, and to write a Satyr, rather than a consolatory Letter to her: but yet in that strange passion of her, we may clearly see how incident it is unto us to take heavily the loss of what we love.

Epist. ad Famil. pars 2.

Now there is no greater love than that which is between near Kindred and Friends, and no man that knows the pleasure of it, would disswade any from such love, and yet it is necessary that we should not mourn for them as if we loved nothing else; which will render it perhaps an acceptable piece of service unto some, if I endeavour to ease them of this kind of sorrow; and though I have touched but lightly upon other maladies (in the foregoing Treatise) yet I apply some particular Plaisters to this great and general sore.

SECT.

SECT. II.

Wherein is ſhown that we may grant Nature leave to eaſe it ſelf by moderate tears; and two Advices are given to keep us from making an ill uſe of this Grant.

YOU muſt not think that it is my deſign to take away your trouble, by taking you off from all love and friendſhip; for that would be as ridiculous as the device to cure drunkenneſs by cutting up all the Vines. I would not have a man to love none but himſelf, out of a fear that he ſhould be troubled at the loſs of them, as much as at the loſs of himſelf. This would be to cure one evil by a greater, and to eaſe men of a ſhort trouble, by letting them want the conſtant eaſement and ſweeteſt comfort of our lives, which is our friends. Neither do I intend to write like a Stoick, and ſtupifie all your paſſions, ſo that you ſhould not mourn at all, for that is an impoſſible thing, if we have any love. Grace doth not root out Nature, nor quite dry up all our tears, but it rather makes our hearts more moiſt

We may mourn moderately.

moiſt and tender, and cauſes it to expreſs it ſelf in a becoming affection unto others; as *David* and that Lady may teach us. They are ſturdy, not generous, that are void of all grief: they are rather hard than conſtant, rather unexperienced than reaſonable, that forbid all ſadneſs. But it is my deſign to bring you to a moderation both in love and in ſorrow, that you may do as much as becomes good friends, but no more than becomes good men. Not to be ſenſible of evils, is not to be men; not to bear them patiently, is not to be Chriſtians. It is neither to be hoped nor to be deſired that we ſhould ſhed no tears at all; but it is both neceſſary and attainable, that we ſhould let them flow in meaſure. *Lachrymandum eſt, ſed non plorandum. We may weep, but we muſt not wail and lament.* We muſt be natural, but we muſt be alſo reaſonable. We muſt approve our ſelves both to men and unto God; that they may ſee we are loving friends, and that he may ſee we are his dutiful Children. *Eſt enim quædam & dolendi modeſtia.* For there is a certain modeſty even in mourning, and it as unſeemly to weep immoderately, as it is not to weep at all.

Seneca Epiſt. 63.

And

And let none think that by this conceſſion unto Nature and decency, the wound will be made incurable; and that it is eaſier not to mourn at all than to mourn moderately. Theſe are but the dreams of heavy ſouls; that think that none can ſtand ſtill, but they that are reſolved never to ſtir. It is ſaid indeed, that we may more eaſily abſtain from a thing of which we never taſted, than refrain from it after a little acquaintance. But this muſt be underſtood of pleaſure, and not of grief; When we have mourned a little, we ſhall ſoon ſee that there is neither pleaſure nor profit in our mourning. Or if any one ſhall think it to be ſome pleaſure, yet it will notwithſtanding be eaſily moderated; becauſe it is only the pleaſure of being eaſed of our loads that oppreſſed us, not of being ſatisfied with the preſſure of any delightful object. It is but the letting out of fadneſs, not the bringing in of any pleaſure; and therefore when the heart is once eaſed of its burden, it will ſoon be perſwaded to mourn no more; for that will be the bringing upon us a new burden.

But then on the other ſide, as we may grant ſomething unto nature, ſo we muſt

muſt be ſure not to let it work alone. That we may weep moderately, it will be neceſſary to make reſiſtance to our ſorrows, and muſter up all the conſolatory Arguments that are repoſited in our minds. Nature will do its part without our help. We need not ſtudy how to weep enough: nor uſe any Arguments to perſwade our ſelves into tears. It is a ſuperfluous employment to ſtrive to magnifie our loſs; for fancy is apt to make it bigger than it is. It is a fooliſh trouble to be careful how to mourn, for tears will flow from us without any bidding. All our work muſt be to ſtop their paſſage as faſt as we can, and to make them flow leiſurely, not guſh forth with too great a violence. Our Reaſon and Religion muſt be called up in all haſte, to make as ſtrong a Dam as we are able to our ſorrow, or elſe if it have its courſe, it may overflow us.

He is a baſe Pilot that leaves his tackling in a ſtorm, and ſuffers his Ship to run along with the Tempeſt; and no leſs ignoble and abject is his ſpirit, that permits himſelf to the Guſts and Hurricanes of his own Paſſions, and lets them drive him whither they, and not whither he himſelf pleaſes. But it is a degree

gree of madneſs to uſe reaſon it ſelf to make the blaſts more terrible, and when the Storm is too furious, by art and skill to conjure up more boiſterous paſſions. Who could pity him that ſets his reaſon againſt himſelf, and ſtudies how to be as miſerable as his mind can make him? We need not be ſo in love with grief, as to create it to our ſelves. Nature, as I ſaid, knows how to mourn without our teaching. We had need think rather how to bear our natural troubles, than how to lay more upon our ſhoulders.

But if we will make any oppoſition, we muſt begin before our paſſions are too ſtrong. They are too powerful of themſelves, and we muſt not let them gather more ſtrength by our negligence. If we do not at the very firſt ſet our ſelves in a poſture of defence againſt them, they will ſeize upon our whole ſoul, and get every thing into their poſſeſſion. As ſoon therefore as our grief ſtirs, we muſt ſtrive to comfort our ſelves, and not either help forward or ſuffer our grief. If we go and bewail our friends as much as we can, and think to cheer our ſouls afterward; we ſhall ſoon find that our ſouls are drowned with a flood,

and that it will be a long time before it be ſoaked up. When we give the leaſt leave to theſe paſſions, they will ask no leave of us afterward; but the ſoul will mourn like *Rachel*, and refuſe to be comforted. As ſoon therefore as thou heareſt of the death of thy friends, do not ſpend the time in bemoaning thy ſelf, ſaying, Alas! what a friend have I loſt! did ever any man part with ſuch a perſon? Where ſhall I find one comparable to him in wiſdom, in love, in faithfulneſs, in all manner of ſufficiencies to make a friend? Do not, I ſay, after this ſort ſtand to aggravate thy grief; but inſtantly ſay, why ſhould a living man complain, a man for the puniſhment of his ſins? why ſhould I trouble and torment my ſelf with my own thoughts; why ſhould wind and tide run together? how many reaſons have I to be contented? and ſpread them all before thy eyes, that they may dry up thy tears and ceaſe thy ſorrow. Labour, at leaſt, that theſe thoughts may tread upon the heels of the other: and, as ſoon as may be, overtake them, and get the maſtery of them. And ſo doing, thou wilt weep as much as is fit, but no more than thou oughteſt.

Nature

Nature will be ſatisfied, and thou thy ſelf not aſhamed. None will think that thou art not grieved, and thou wilt feel that thy heart is comforted.

SECT. III.

Which ſhews rather what might be ſaid than what is ſaid in this preſent Treatiſe for moderating our ſorrow. But yet thoſe examples which we have from others may move us to follow their Rules, and ſo a brief touch is made upon them.

BUT what comforts are theſe (may ſome ſay) which you bring us? with what reaſons will you aſſiſt us?

The beſt and wiſeſt Perſons have not mourned much.

I ſuppoſe it will be of no great effect to anſwer, that the wiſeſt perſons have made their mourning ſhort, and moderate; becauſe I have already named two both good and wiſe that were exceſſive. And therefore I muſt endeavour to make men thoroughly wiſe, and furniſh them with ſuch reaſons as will not ſuffer them to be oppreſſed with their ſorrows. Yet methinks it is obſervable, that the *Ægyptians* mourned ten times

as long as the Children of *Israel*. Seven days ordinarily contented the people of God for their grief, (as you may see, *Eccles.* 22. 12. *Job* 2. 13.) whereas they that were Strangers to the God of *Israel*, extended their mourning seventy days, as you may read, *Gen.* 50. 3. yea the greatest mourning that the *Israelites* used for their two famous Leaders, *Moses* and *Aaron*, was prolonged but to thirty days, which is not half the time that those Heathens allowed. I think not fit neither to pass by the shortness of *Abraham's* grief for his dearest Wife *Sarah*, who dyed as some of the *Jews* conjecture, for very grief when he was at Mount *Moriah*, thinking that her Son was offered. This they gather from that expression, *Gen.* 23. 2. *Abraham came* to mourn for *Sarah*, and to weep for her. From whence it was that he *came* I have nothing to affirm, yet this note of theirs is considerable, that in the word לִבְכוֹתָהּ [to weep for her] there is a *small Caph* in the middle of great Letters, which may very well shew, they think, that his weeping was little and moderate, and not of the greatest size. That expression is likewise taken notice of by some, which

Num. 20. 29.

Deut. 34. 8.

כועיה

follows

follows in the next Verſe. *He ſtood up from before his dead*, as if it ſignified, that he turned his eyes from her, that ſo he might not be overcome with grief. We muſt not love to look on our loſſes; nor think that it becomes us to weep as long as we can. But we ſhould learn by the manners of God's people, to do all we can to make our mourning ſhort. Yea I might teach you from Heathens themſelves, if examples would do us any good. *Lycurgus* ordained that none ſhould weep above eleven days, and that they ſhould make no Funeral Solemnities. *Solon* likewiſe took them away, that ſo he might eaſe them of thoſe howlings and lamentations, which they uſed to make at their Friends Interment. *Auguſtus* as *Seneca* obſerves, though he loſt all his Children and Nephews, and was fain to adopt an Heir, yet he was ſo little moved at their death, that he conſtantly went to the Senate, and neglected no publick Affairs. *Pericles* likewiſe having loſt two Sons of great hope, within the compaſs of eight days, put on notwithſtanding a white Garment, and with a great conſtancy of mind went to deliberate about

Plutarch in Licurg.

Ἀνανδρα καὶ γυναικωδεα πόθη *Plut. in Solon.*

the necessities of the Commonwealth. All Stories are full of such great souls, that after they had conquered others, at last conquered themselves also. I know it will cure no man to tell him that his Neighbour was cured, yet these examples do commend to us the remedies which they used, and give us hopes that our griefs are not incurable.

SECT. IV.

Which teaches us to consider what Death is; First, Common; Secondly, Necessary; Thirdly, Good. And if we thought more of it, we should not be unwilling to part, neither doth the manner of parting make any considerable difference.

What it is that must ease us.

THE cure of this Distemper doth lye chiefly in a fullness of considerations, wherewithal our minds must be stored. Nothing can resist grief but a great mind; no mind can be great that is not big with truth; nothing can impregnate us with truth but serious advice and consideration in our selves; and

and therefore we muſt provide our ſelves with ſufficient Antidotes that may be ready at hand when we have need of them. Our ſouls muſt be as an Apothecary, and our hearts muſt be the Ἀποθήκη, or Shop where all Medicines are in a readineſs againſt any grief or malady that ſhall invade us. If we have our remedies to gather, and to compound when our ſickneſs comes, the mind will be ſo weak that it will not be able to make them. We have leaſt power to conſider when we are full of ſorrow; our affections are ready to overlay our reaſons, and therefore we muſt have our Medicines made before, that then we may have nothing elſe to do, but only to take them. And we ſhall find that to have ſo much labour in it (our ſtomachs being ſqueamiſh and nauſeating) that we ſhall clearly ſee we need have nothing elſe to do.

I. The firſt means is to conſider what it is that we lament.

Firſt then, *Let us ſeriouſly conſider, What is it that we grieve for?* It is ſoon anſwered, that we mourn for the *Death* of thoſe that we love. For their *Death*? What is that I beſeech you? Is Death ſuch a ſtrange and unuſual thing that we ſhould take it heavily? Are *your* friends the firſt that ever died?

Death is an uſual thing.

Are *you* the only perſons that God hath ſingled out to be left alone; Do you not ſee that every thing in the World can cauſe death? The Wind, the Lightning, the Fire, the Smoke, the Duſt of the Earth, the Water, our Meat and Drink, our own paſſions, our Joy, our Sorrow, and a thouſand other things can bring us to our Graves. Why then ſhould it be lamented, as if it were ſome wonder at which all the World ſhould be aſtoniſhed? Men fill the Air with ſighs, and beat the Heavens with their groans, they clothe themſelves with darkneſs, and they pour out floods as in a Tempeſt. Why what is the matter? Is the Sun faln from its Orb? Are all the lights of heaven extinguiſhed? are they carrying out the worlds funeral? What is it then that cauſes this moan? A friend is dead. There is one man leſs in the World than there was. O wonderful! What a prodigy is this! One that was born to dye, is dead! It had been a wonder indeed, if he had not dyed. Then we might have filled the Earth with noiſes. Then there had been ſome cauſe for a tumult: but now it is rather a wonder that men ſhould make ſuch a ſtir at an ordinary and common

mon thing, than that a thing ſo common ſhould happen unto them. One would rather look to ſee no tears, than no death; and we might more eaſily excuſe their not weeping at all, than we can theſe doleful lamentations.

Is it not neceſſary that our friends ſhould dye? yea, it is ſo neceſſary, that it is a thing paſt, and cannot be recalled, when men weep moſt for it. If you can bring them back again with your tears, if there be any hopes that with the noiſe you make they ſhould revive to comfort you; then you have leave to weep as much as you pleaſe. Is there any *Elijah* or *Eliſha* that can ſtretch forth themſelves upon them, and recover them to their warmth? Is there any *Paul* or *Peter*, or ſuch great men that can raiſe them from the dead? Go then, and intreat them for to pity you. Beat your breaſts, tear your hair, break your ſleep with ſorrow, macerate your ſelves with faſting, that they may take ſome compaſſion upon you. But if all theſe pains be loſt, never put your ſelves into it; but ſay, Why ſhould I have my labour for my pains? And did not all thoſe men dye again that they raiſed? Were they made immortal here Death is neceſſary.

upon the Earth? What good would it do you to have them called to life again, if they must again die? how would you be able to part with them then if not now? What an uncomfortable life would you lead out of fear every day to fall into the same sadness? How desolate would you be even in their company, unless you learnt not to be troubled nor distracted? And if that must be learnt, then let us learn it now when it is as necessary as it would be then. Do you take it ill that the Apple rots, and your Trees decay, and your Cloaths grow bare, and that any thing in this World is according to its Nature? Why then do you bewail it with such passion that men dye, which is as natural to them as it is to be born? Would you have God make the world a-new for your sakes? will you not be contented unless he make a mortal thing immortal? Is it not sufficient that you know it must dye, and that he gave it to you that it may be returned to him again? Did he ever promise you how long you should have it? may he not call for his own when he thinks good? Do not other men pay this Debt to Nature as well as you?

Seeing

Seeing then it is both a common and neceſſary Debt, do not repine as if you did only pay it. He is an unworthy Debtor, that returns what is lent with a reproach to his Creditor. And therefore give it up cheerfully, perhaps he may intruſt you with ſomething better. While *David* ſaw that his Child was alive, he earneſtly beſought of God that he might not dye; but when once it had given up the Ghoſt, he anoints his head, and puts on other Garments, becauſe he knew God was not bound to work a *miracle*, though he might be inclined to ſhew *mercy*. While there was life, there was ſome hope of mercy: but when it was dead, there was no hope [illegible] miracle. 2 Sam. 1.

And yet there is one thing that may be pertinently obſerved in that Story of *David*, which exceedingly argues our folly. Though God had ſaid by a Prophet, that his Child ſhould dye, yet he earneſtly beg'd that he might live. Men are not ſo earneſt for that which they may be aſſured God will do if it concern their ſouls, as they are for that which they have all reaſon to fear he will not do if it concern their Bodies. Men would have him recal his word,

and

and alter his decrees in temporal matters; but they little mind the obtaining of his promises, and the fulfilling of his Word in spiritual concernments. They would have life as long as they please, which they know he will not bestow; but they seek not for contentment which they may be assured he hath a mind to give. They would have him willing to let them enjoy their friends always which cannot be; but they seek not to him, that they may be willing to part with them though they must part with them, and he would make them willing.

Death is not only necessary but good.

For shame let us not continue in this kind of folly, to be angry at [illegible]gs necessary which we cannot a[illegible] and to neglect those necessaries which we cannot want.

And since death is such a common thing, and so easie to be met with, that every thing in the World may bring it to us; let us further consider, that it cannot be very hurtful in it self; for all such things are more unusual and rare. God is not so unkind unto the world as to let the most noxious and poysonous things grow every where in the greatest plenty. Things of that nature

ture are but thinly ſcattered through the world; they lye hid, and dare not commonly appear, Since death therefore is in every thing, ſince it lurks not for us like a Serpent in the Graſs, but the ſmalleſt thing in the world may ſtrike us with it; let us verily perſwade our ſelves, that there is no ſuch great harm in it as we imagine; eſpecially conſidering that there is another life.

I am ſure that ſome as wiſe as we that mourn ſo much, have thought that death was the beſt thing that befalls the Sons of men: And if we do not think ſo, it is becauſe we think not of death it ſelf. It is a common Story which *Pindar* was firſt Author of, how that *Agamedes* and *Trophonius*, having built the Temple of *Apollo*, asked a reward of that God for their ſervice. He promiſed that after ſeven days he would pay them well for their pains; at the end of which they both dyed in the midſt of a ſleep. This the world believed was a leſſen to them, that God could do men no greater favour than to take them out of the miſeries of life. Not long after this, *Pindar* himſelf exemplified the ſame truth that he had taught; *Plutarch ad Apollon.*

taught; For when by the Ambassadors of *Bœotia*, he ask'd the Oracle, What was the very best thing that could befal men? The Answer was, that *Pindar* knew well enough, if he did not lie when he wrote the Story of *Agamedes*: but if he doubted, he should shortly know what it was. This he interpreted to signifie his death, which within a few days after happened.

V. etiam Suidam in voc. Πίνδαρος.

But perhaps we are not of this mind, and I need not go to an Oracle to know the reason, which is plainly this; We are acquainted with no other life but this. If the World had not so much of our hearts, we should not find any fault with the necessity of Death, because it would become so desirable. We should not then be so sorry for our friends departure, as for our own stay. We should be glad that neither they nor we were necessitated to dwell there always, where there are so many troubles, that he is happiest who is soonest freed from them.

But there were many that thought not much of the goodness of Death, who yet were comforted with the bare thoughts of necessity. How many Heathens might I tell you of who fled to this

this one truth for refuge, and found protection under it against the assaults of sorrow? Nothing is happened to me, but what happeneth to all. The first minute that we began to live, we began to dye. This is not the first, but the last moment of Death. It is now finished, but it was born when we were born.

When one came and told *Anaxagoras* in the midst of a Lecture that his Child was dead, *Hold thy peace*, said he; *I knew that I begat a Son that was mortal*, and so proceeded in his Discourse without any accents of grief, or a mournful tone. And so another said to his friend when he saw him weeping for his Wife; I thought you had known that you married *a Woman*, and not *a Goddess*. Do but remember then what the thing is that thou loveſt, and thou must be willing either to leave, or not to love it. As they used to stand behind them that triumphed, and to admonish them, You are but *mortal* men; so let us say to our selves when Love is in its greatest flames, Θνητὸν φιλῶ, I love a dying Person. What hurt is there while we embrace and kiss a Child, to say Αὔριον ἀποθανῆ, to morrow it may *Arrian. l. 3. c. 24.*

may dye, and so to discourse with our friends: To morrow either you or I may go away, and never thus embrace any more. Doth it make our love the less? Doth it make us avoid their presence? No, therefore we are so greedy of our friends society, because we know not how long we may enjoy them. It makes love more fervently desirous to have all of them now, because it knows that it may have none of them e're it be long. It teaches us to use their friendship to the best advantages we can, because we are not like to have the use of it as long as we please. The knowledge of our departure, doth not part friends now, but makes them cleave the closer until they depart. Let us be willing they should dye, and that will not abate our love; for we cannot be willing until we have loved them as much as we can. We shall be loth they should go without the best testimonies of our love, and that will make us only improve our time to have the benefit of them, and they of us. *Epist. 63.* *Seneca* tells in one of his Letters, that he who gave a great deal of good counsel to others not to grieve, was himself almost made an example of one overcome-

To think of their death doth not make our lives uncomfortable.

come with grief. But the truth of it is (ſaith he) there was no other cauſe of that mourning which I muſt now condemn, but only this *I did not uſe to think that my friend might dye before me.* I only had in my mind that he was younger, much younger than my ſelf; whereas I ought to have added, What is this to the purpoſe? *Though he ought* (I imagine) *to dye after me, yet he may dye before me.* Becauſe I did not thus meditate, I received a ſtroke when I was unarmed, which went to my heart. But now I think both that all things are mortal, and that there is no certain order of mortality. *That which may be at all, may be to day.* And if you think that your friend may dye to day, then why do you not begin to mourn, ſince his death is at hand, unleſs you mean to take it patiently when it comes? If you will lament the death of your friends ſo ſadly, why do you not prepare your lamentations, ſeeing death may be ſo near? If you think it is not ſo near, then it is likely your ſorrow will be violent when it comes, becauſe ſudden: If you think it is, and yet do not mourn, then why ſhould you lament that ſo

ſadly

sadly at Night, which you did not weep for at all at Noon? There were some Creatures they say in *Pontus*, whose life lasted but one Day; They were born in the Morning, and came to their full growth at Noon, and grew old in the Evening, and at Night dyed If these Animals had been Masters of the reason that we have, would they have lamented after our fashion? Would they have mourned for one that chanced to dye at Noon, when as it could not live longer than Night? No, that which is necessary, it is no great matter when it comes. And because we are of a longer life, our trouble at Death is not to be the greater, but the less; For it is a greater wonder that we did not *dye* many *days agone*, than that we *dye* to *day*.

Plutarch

The Kind of Death is not so considerable as Death it self.

But some will say, that it is not death it self, but the kind of Death that so troubles them. They could but have been contented, if he had gone out of the World another way. But I beseech you, do you know what will please your selves? Can you tell what sort of Death it is that would content you? are there any that do not blame their hard fortune, and wail and mourn as if none were

were ſo miſerable? Are not men equally troubled if one dye of a Feaver, and another of a Conſumption, if their love be equal? It is very plain, that he that perſwades himſelf to part with his friends, will not grieve for the manner of the parting. He that can overcome himſelf in the greater cauſe of grief, will not ſuffer the leſs ſo eaſily to overcome him. And therefore you ſee that men have always ſomething to find fault withal. If a friend dye in a far Country, then they ſay, Alaſs! that we ſhould not ſee him before he dyed! how ſad it is that we ſhould not take our leave? If he dye at home; then they ſay, Who could endure to hear his groans? how ſad was it to ſee him in the agonies of death? If he dye and ſpeak nothing, then they ſay, O if he might but have told us his mind, if he had left us any remembrances, it would have been ſome comfort. If he did ſpeak, then they tell his ſpeeches to every one, and ſay, O my ſweet Child, or Friend, I ſhall never forget thy words. Would you have me put out of my mind his dying ſpeeches? and ſo thoſe ſayings are a perpetual nouriſhment and food to their grief.

If

If he die on a ſudden, then they lament becauſe he was ſnatched, rather than went away. If he dye of a lingring ſickneſs, then they ſay he was nothing but skin and bone, a mere Anatomy; never any Creature endured ſo much as he did. And ſo they complain they know not for what, for they would not have had him gone away ſo ſoon, but ſpun out his life till he look'd more ruefully. And indeed men never want ſome pretences for theſe complaints; but the true reaſon is, that they would not have had their Friends to dye at all. In what glaſs ſoever this Portion had been preſented, they would have ſwallowed it with the ſame diſguſt. And I muſt confeſs it is very bitter, yet we ſhould not ſtudy to make it worſe than it is: but by digeſting ſuch conſiderations as theſe, receive it with a better countenance and take it down more eaſily. But there is nothing which the Vulgar ſo much dreads and even execrates (if I may uſe the word of *Eraſmus*) as a ſudden and unexpected Death. Nothing which they ſo frequently and ſo vehemently deprecate, as this evil. Which makes me think it neceſſary to apply a particular Salve to this Sore: and I can find

find none better than that which that Admirable Perſon hath made to my hand; compounded with a grateful mixture of other profitable things. You would do well to conſider (ſays He to *Jodocus Gravirus*) that a ſudden death is *equally common to good and bad. Therefore it is horrible indeed to dye ill, but not to dye ſuddenly. Yet the ſuperſtitious fear of Mortals, invents to it ſelf vain preſervatives againſt it. The Image of* St. Chriſtopher, *certain little Prayers to the Virgin-Mother, with certain Words and Characters, not unlike to Magical Charms. They that are in ſuch dread of ſudden death, how much better were it for them, if they did beg of Heaven a good life? For what more fooliſh, than to defer the amendment of our life, till we come to dye? How few are there, if any at all, who are amended by a long ſickneſs? We ought to deſpair of none; but he learns Chriſtianity late, who hath no time left to practice what he learns. The remedy of Confeſſions comes late, when the ſoul is juſt on the brim of the lips.* Lib. 23. Epiſt. 5.

Grant me, ſay they, true contrition and pure confeſſion before I dye: And *this they ſometimes ask of Saint* Babara

or

or St. Eraſmus. *I beſeech you, what is this but to ſay, Let me have leave to live ill, and grant that I may dye well? They would not hate their ſins till the hour of death, but to deſire to enjoy them as long as they have their health. Otherwiſe, they would ſay to* Chriſt, *not to* Barbara, *Grant me now hatred of all ſin; grant me ſaving contrition for thoſe I have committed; grant that the remembrance of them may be always bitter to me: grant me while I am well ſo to confeſs once, that hereafter I may have no more need of confeſſion.*

But there are ſome who are ſo bold as to tell God by name, what kind of death they deſire to dye of; and how many months they would lye ſick. How much more like Chriſtians would it be, to take care of nothing, but ſo to order our lives that our laſt day may not ſurprize us unprepared; and to leave the reſt to the will of God? He knows what is fitteſt for every one. There is one way of coming into the World, but a wonderful variety of going out. Let him chuſe which he pleaſes. That man cannot dye ill, who lived well. But if it were lawful for a pious man, to chuſe what death he would dye of, I think there is none more deſirable than a ſudden

a ſudden one, which in the midſt of his courſe of well-doing, ſhould haſtily ſnatch him away to Heaven. When he is ſick, and muſt whither he will or no take care of his feeble Body; how much time is loſt from the offices of piety? He cannot ſtudy, he cannot inſtruct, He cannot preach, He cannot viſit the ſick, He cannot labour with his hands, that he may have wherewith to relieve that poor: but rather he is a burthen to thoſe, whom charity would not have him trouble. A good man is ſo far from being willing to be troubleſome to any while he lives, that he would gladly not be troubleſome to them when he dyes. I have heard of a pious Fryar, who perceiving his ſpirits langaiſh, and thence apprehending ſome approaching ſickneſs, was wont to ſay among his friends; Would to God if it ſeem good to him, He would take me away ſuddenly, leſt by a tedious ſickneſs I become grievous to my Bretheren. He had what he deſired. For the day that He dyed, He preached twice, gave the Communion, ſate down to Dinner; at the end of which he begg'd their excuſe, and went into his Cell to take ſome reſt. There he was found a little after dead upon his Bed, but more like a man aſleep. Who would not think

this

this death more happy, than a long ſickneſs? But he wanted the ſacred Ceremonies. True, and ſo did the Eunuch's Baptiſm, I ſuppoſe, want thoſe which are now in uſe; and yet it was not worſe than ours. But it is a ſad thing to dye alone. Why ſo? The preſence of one ſingle Angel is ſufficient to tranſport the ſoul to Heaven. Sometimes indeed there are thoſe preſent who can comfort a dying man; but more frequently there are thoſe that add to their trouble.

It would be too long to ſet down all the examples he brings, both ancient and modern, of good men who have had a ſudden paſſage to another life. I ſhall only ask, why that ſhould be dreaded ſo much which God hath ſeemed to grant as a favour to many? whom he hath taken away (as *Eraſmus* there writes) either *as they were reading Divine Service, or when they were preaching, or intent in meditation of celeſtial things?* Let it be but our buſineſs to order our life as we ought, and there will be no cauſe to ſtand in fear of ſudden death. And if we ſee thoſe poſted away who were not ſo careful, as they ſhould have been, to live well; let it be a warning to us to prepare our ſelves

the

the more carefully, and to exhort others not to put off ſo neceſſary a buſineſs till the laſt. It is too late to be concerned for thoſe who are gone; let us fear rather for thoſe that remain. Fear I mean, leſt they ſhould dye in their ſins, but not leſt they ſhould dye ſuddenly; which many good men have deſired, and others as good have endured.

But it is time to diſmiſs this particular cauſe of grief; for the cure of which, as well as others of the like kind, let us proceed further and weigh what follows.

SECT. V.

Which contains comforts againſt the loſs of Children, Parents, Conſorts, Friends, upon a due conſideration what every one of them is.

We muſt conſider who the perſons are that dye.

LET us conſider well who it is for whom we make our lamentations. Who is it, I ſay, that death hath taken away from us? Perhaps it is an Infant, a poor little weakling newly crept into the light. And this hath the leaſt of wonder in it of all other things, that ſuch a little ſpark of life ſhould be blown out. A greater wonder it is that it was not ſtrangled in the Gate of the Womb. A little while ago it had no life, and it is now but as it then was. We were once content without it; why cannot we be content without it now? It never loved us, nor was capable to ſhew any affection to us, and therefore we may the better part with it. It was ſcarce tyed to our heart, and therefore it need not make the Strings break. It was not unwilling to go out of the World, and if it had lived long death would have been more againſt

Comforts againſt the loſs of Children.

againſt its will. It hath loſt no great matter, for it knew not the benefits of life. It hath coſt us nothing, or we have been but at a ſmall charge about it, and therefore our loſs is not ſo great neither, as we make it. If it could have known the miſeries of living, and it had been put to its choice, very likely it would not have choſen to live, but to be what now it is. It hath not blotted its ſoul by any ſin, nor deflowred the Virgin purity wherein it was born. If it have any thing to complain of, it is only this, That it was born. And therefore let us be content; for it is better perhaps for it, and not much the worſe for us. If we weep ſo much for an Infant, what ſhall we do for a Man? Either let us now let down the Sluice, or elſe expect that we ſhall then be drowned. If it had lived to be a man, it might have done as we do, miſerably bewail the death of its Children. And therefore either let us not thus bewail it; or elſe think it happy, that it lived not to be ſo miſerable as we think our ſelves: and both ways our grief will be cured.

Unreaſonable to mourn for one when we have more.

But ſuppoſe it be a Child of a larger growth, whoſe death extorts theſe tears

from us. Yet it is but *one*, and we have many more remaining. Shall we loſe all the content of a great many, becauſe we ſuffer the want of one? If the life of this one would have pleaſed us ſo much, then how joyful ſhould we be in the life of four or five? If it be ſuch a grief to loſe a Child, then let us be thankful that we lie not under the miſerable grief of loſing them all. But if we cannot take this patiently, then I doubt we ſhall run mad with impatience, if God ſhould take them all away. We muſt learn to part with more, by parting willingly with this one; for all muſt dye too. Can he bear a ſtone weight, who cannot endure the load of one pound? and yet how juſtly may we fear that all the reſt ſhould ſhortly follow, ſeeing we fret ſo much at God's hand in this? Suppoſe that this was the moſt goodly Child, yet not fairer ſure than all the reſt put together. Or if he was moſt beautiful, yet ſome of the others may be more wiſe. If this had all our love, then we may learn now how to divide our love equally, and take pleaſure in loving more. If he loved us moſt, then he would have wiſht us (if he had thought of it)

not

not to make our ſelves miſerable by mourning for him. So *Charidemus* ſaid to his friends when he was a dying; It is God's will that I ſhould dye, and there can nothing that is hurtful come from him, I am very willing to dye, and I beſeech you believe me in what I ſay, for I have a greater care to ſpeak truth now, than any of you can have Grieve not for me, for I grieve not; do not make your ſelves miſerable, for I think not my ſelf to be ſo. Καὶ καθόσον οἷοί τε ἔστε μὴ συγχωρεῖτε τῇ ἀλγηδόνι, As much as ever you are able refrain from all ſadneſs, for no ſad thing hath befaln me. Thus we ſhould ſay to our friends, if we love them; and therefore their love to us ſhould not make us ſad, becauſe they would have all they love to be cheerful. If they could tell us their mind, they would certainly bid us ceaſe our mourning; and therefore let us end it of our own accord. Let there be ſuch an harmony ſtill between us in our wills and deſires, that we may not be wailing and lamenting, when they are wiſhing we may be comforted. *Dion. Coryſ. Orat.* 30.

But let it be ſuppoſed that it is an *only Child*; yet are there not many hopes that more. Or when we may have

that you may have more? who gave you this? cannot he give you another? hath not he that hath the Keys of the Grave, the Keys of the Womb alſo? If one dye, then as long as the World laſts, another ſhall be born. And if we deſire Children for the good of the World, then ſo they be born, it is no matter by whom. But if for our ſake, then we may have them as well as others; though perpetual grief and ſadneſs, you may be ſure is not the way to procure them. Or if God will give us none, then we may adopt one. Any Child will love us, as if it were our own, if it know not that it is any Bodies elſe. Nay, any one will love and ſerve us for what we have, and inſtead of one, we ſhall have many that will thank us (more than he perhaps) to be our Heirs; but if we have nothing, then why ſhould we deſire Children for to leave them miſerable? But as I ſaid, why ſhould we not hope for more, and thoſe better than him we loſt? With this hope *David* comforted *Bathſheba* his Wife (2 *Sam.* 12. 24.) who bare a *Jedidiah*, a man beloved of the Lord. If we count it ſuch a ſtrange thing to dye, then it ſhould ſeem it is an ordi-

nary

nary thing to live, and ſo why ſhould we not expect the new life of another? But if it be no ſtrange thing to die, then (as I have ſaid already) we may well be comforted. Or if we ſhould have no more, yet this may be ſome comfort, that then we ſhall have no more to mourn thus ſadly for. Yea, ſuppoſe thou art the laſt of thy Family and Name, (as was the great *Scaliger*, and *Lipſius* alſo another excellent Scholar) it is no great matter, ſeeing the World is not to laſt long. If thy Name muſt have an end, what needeſt thou to trouble thy ſelf when it ends? And if men can think it no harm to ſuffer their Name to dye of it ſelf (as *Scaliger* did who would not marry) why ſhouldſt thou be troubled if thine periſh, after due care to preſerve and uphold it?

But then if thou hadſt never ſo many Children, yet who knows how they may prove? If they ſhould be bad, then thou thy ſelf wilt ſay, that it had been better they had never been. They that thou mourneſt for, becauſe they are dead, might have given thee greater cauſe of mourning if they had lived. If the death of a Child be ſad, his wickedneſs would have been far ſadder; for

Or when it is uncertain, whether they, or none at all be better.

that is a worſer death He that dyes, doth trouble his Parents but once; but he that is bad, is a perpetual torment to them. He that is dead cannot indeed help his Parents, but then he doth not hurt them, as many a bad one doth. For thoſe that are dead we only grieve we do not fear; but for thoſe that are bad we fear perpetually, and we grieve alſo: yea all the ſorrow we now conceive at their death, will not equal perhaps the mere fear which we ſhould have had from their infancy, leſt their life ſhould prove bad.

It is ſaid in the life of *John* the Patriarch of *Alexandria*, that a Merchant came to him to pray for a Son of his that was at Sea, that he might be ſafe. Within a Month the Child dyed, and his Ship likewiſe was caſt away. And when he was much troubled at this double loſs, he thought one Night that he ſaw the Patriarch ſtanding by his Bed, and ſaying to him, *Thou deſiredſt me to pray that thy Son might be ſafe, and behold now he is ſafe, for he is dead. If he had lived wickedly in his future courſe, then he could not have been ſafe.* And beſides their badneſs, ſuppoſe our Children ſhould have dyed of ſome in-

famous

famous and baſe death, this would have troubled us more than death it ſelf. Yea, ſome there have been that have ſought their Parents death, and what a trouble would this have been? Some have ſlain their Fathers, and others their Mothers; and who was there left to mourn then? If you be affrighted at theſe ſtrange ſuppoſals (which ſometimes have had a real truth) yet conſider once more, that if they had not been bad, notwithſtanding who knows what miſeries they might have endured, worſe than Death? Can you tell what misfortunes might have befaln them, which might have made them wiſh they had dyed ſooner? They are now dead, perhaps they have that which afterward they might have deſired, and not ſo eaſily obtained. For how many and frequent occaſions are there of ſorrow here? To find a life without croſſes, we muſt ſeek among them, that laſt but from Morn to Night. And ſo great are the troubles and anguiſh which ſome endure, that their life is nothing elſe but a long continued death; which made one of the Gymnoſophiſts anſwer *Alexander*, when he askt whether death or life was ſtronger? *Life ſure, for*

that bears the most evils. And suppose he that is dead should not have been miserable; yet now he is gone, if he might rise again, it is likely he would not, lest he should know again the fear and the pains of dying.

He is freed from the vanity and vexation of life, and from the terrours and agonies of death. He hath left the evils of this World, as well as the goods; and is out of a capacity of suffering, as well as of enjoying any thing here. *And is it a little that a vast number of mankind suffers? Listen to their complaints and lamentations every where, and it will put you in mind how happy He is, who now is not in danger so much as to hear them. Thou mayst understand from my calamity* (says a Great Man to the *French* King's Ambassadour upon such an occasion) *how many of the blows of Fortune thy Son hath escaped by a timely death. To which nothing would have more exposed him, than that which thou most valued: the greatness of his wit, and the little concern his mind had for his body. For these two above all other things, are wont to stir up the envy of the multitude, as fire doth smoke. And from envy first comes contention; and then*

Hugo Grotius Epist. ad Gallos. XCI.

then undeſerved hatred; and by and by follow thoſe things, which I am not the firſt, nor the laſt, that ſhall ſuffer. But if my fortune be not bad enough to make one fear a longer life, conceive to thy ſelf the wretched condition of others, who have broke their Legs by falls, who groan under the wounds they have received in War, who have ſtudied out their eyes, or in the torments of the Stone, not ſo much protract their life as their death. There are none of theſe things, which may not befal any body; except thoſe only whom Death hath placed in ſafety. Therefore, if ever the Honours, the Embaſſies, the Fame he might have had, or any other thing which we rather fanſie than can promiſe our ſelves, come into thy mind; Remember preſently that thoſe miſerable things might have as well befaln him: and the rather, becauſe in humane life, there are many evil things without good, but no good things without a mixture of evil.

Therefore I would have thee imprint that of the Greek *Comedy very often in thy mind. If thou couldſt know that the whole time he did not live would have been always fortunate, then indeed his Death was too haſty; but if he was to*

ſpin

ſpin out that time under grievous miſeries; thou wouldſt be reconciled I ſuppoſe to his death, and no longer quarrel with it. But if the death of all Chriſtians be to be received with thanks to God, rather than with lamentations; ſurely that Death is moſt of all to be welcomed which hath exempted an innocent Age, untainted with this Worlds wickedneſs, not only from the danger of ſickneſſes and calamities, but which is far greater, from the danger of being made bad. Therefore I would have thee frquently ſay to thy ſelf; that Good, that Beautiful Soul, could no otherway ſecure me of it. There is nothing now I am to provide for it; I only owe a great many thanks to God for the uſe of it thus long. I have loſt nothing by its death, but what I wanted with an equal mind, before it was born. And one thing I have gained by it, which ſtill remains with me, a memory of thoſe ſweet things that I ſaw, thoſe joyful things which were told me of it; For which I ſhould be very ungrateful, if I ſhould return nothing to God, but a long ſadneſs of mind, that is, for good, nothing but evil.

After the ſame manner alſo, I remember that great Divine, St. *Gregory Nazianzen*,

zianzen, comforts his Parents againſt the loſs of his dear Brother *Cæſarius* *. *We are ſad to think*, ſaith he, *that* Cæſarius *ſhall rule and govern no more: but let us conſider withal that none ſhall hereafter domineer or tyrannize over him. None ſhall fear or ſtand in awe of him more: but he ſhall not fear neither the inſolencies of a grievous Maſter, who is not worthy, perhaps, to be a Servant. He ſhall heap up no more riches: No, nor ſhall he be envied by others, or tormented by his own deſires of increaſing wealth.* Hippocrates, Galen, *and all the reſt he ſhall expound no more: but he ſhall not labour under diſeaſes neither; no, nor bear the burthen of other mens miſeries. He ſhall demonſtrate* Euclid, Ptolomy, *and* Hero *no more; but he ſhall not be vexed neither with the proud ignorance of empty people.* Plato *and* Ariſtotle *and* Pyrrho, *and all their fellows can do him no more credit, nor ſhall he caſt in his mind how to diſſolve their little ſubtilties. What ſhall I remember more? Thoſe high priz'd things, which are ſo greedily ſought by all, wife and children, he ſhall have none: nor ſhall he mourn for them, or be lamented by them; either by leaving them to*

others,

* *Orat.* 10. p. 172. *Edit. Pariſ.*

others, or being left himſelf a monument of calamity.

All this is true, may ſome ſay; my child is free from all the dangers and miſeries of this life; but if you knew what a rare Creature it was that I have loſt, you would allow my continued complaints. *The Heir of an illuſtrious Houſe, the Prop of his Family, the Hope of his Country, the Child of a thouſand Prayers, and that in the ſpring and flower of his Age.* What heart of Adamant would not ſympathize with one in this condition? I'le anſwer you in the words of a great friend of the Father now mentioned, who is ready to comply with your ſorrows, if you will be but as forward to receive his conſolations: *I confeſs, ſaith St. Baſil* (in a Letter of his to *Nectarius* *on this ſubject) *that it is impoſſible to be inſenſible of your loſs. There was no body but wiſht, when he was alive, that they had ſuch a Son: and when he was dead, they wept for him as if he had been their own. Nay, if we would complain and abandon our ſelves to weeping for this accident, the whole time of our life is not long enough for it. If all mankind would groan with us,*

Some Letters of the Antients on this Subject.

* *Epiſt.* 188.

they

they could not make a lamentation equal to this loss: no, though they should make a river with their tears. The Sun himself, if he were sensible, would shrink at such a spectacle. But if we will let the gift of God, which he hath put into our hearts, interpose that sober reason which sets a measure to our Souls in prosperity, it will suggest many things which we have seen and heard to moderate us in these sad circumstances. It will tell us, that this life is full of affliction; and that all places abound with examples of humane calamities. But above all, that it is the command of God not to lament the dead in the Faith of Christ, because of the hope of the Resurrection: and that there are great Crowns laid up for great patience. If we suffer Reason to sing these things in our ears, we may find some moderate end of this evil. And therefore I exhort thee as a generous Combatant to fortifie thy self against the heaviness of this stroke, and not lie down under the weight of sorrow. Being perswaded, that though the reasons of God's dispensations are out of our reach, yet we ought entirely to accept that which is ordered by one so wise and loving;

although

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although

although it be heavy and grievous to be born. For he knows how to appoint to every one what is profitable, and why he hath set unequal terms to our life. The cause is incomprehensible by us, why some are carried away sooner, and others tarry longer in this toilsome and miserable life: so that we ought in all things to adore his loving kindness, and not to take any thing ill at his hands. Remembring the great and famous voice of Job, *who when he heard that his ten children were all struck dead in one moment, said,* The Lord gave, the Lord hath taken away; as it pleased the Lord, so it is come to pass. *Let us make this admirable language our own. They are rewarded with an equal recompence by the just Judge, who perform the same worthy actions. We are not robbed of a child, but only have restored him to the Lender; nor is his life extinct, but only translated to a better. The earth doth not cover our beloved, but Heaven hath received him: let us tarry a while and we shall be in his company. The distance of time is but short between the arrival of several travellers to their Inn: into which some are already turned,*

others

others are entring, and the reſt are making great haſte toward it: but they ſhall all come to an end. For though ſome perform the journey ſooner, yet all are in the ſame road, and the ſame lodging expects them all.

Thus that Holy man comforted *Nectarius*; and when he had done, he wrote the like conſolatory Letter to his Wife *: which is ſo full of good counſels, that I ſhall tranſcribe ſome of it. *Thoſe things,* ſaith he, *which befel us, are not without Providence, as the Goſpel teaches us. For there is not a Sparrow that falls to the ground without the will of our Father. Why ſhould we go about to reſiſt his will; ſeeing by all our ſtriſe we cannot repair what is already done, but we may loſe and ruine our ſelves? Let us not condemn the juſt ſentence of God. We are not wiſe enough to deſcern his ſecret Judgments. Our Lord makes a tryal of thee, how much thou loveſt him. Now is the time by patience to take thy portion with the Martyrs. The Mother of the* Maccabees *ſaw ſeven of her children put to death, with miſerable torments, and neither ſigh'd, nor ſhed ignoble tears: But ſhe gave God thanks, that*

* *Epiſt.* 189.

that ſhe had any thing to offer to him. It is a great affliction, I confeſs, but there is a great reward for the patience. When thou waſt made a Mother, and broughteſt forth a Son, thou gaveſt God thanks; but didſt thou not think then, that, being mortal thy ſelf, thou broughteſt forth a mortal child? What is there ſtrange then in this, that he who was mortal, is now dead? He dyed, perhaps thou wilt ſay, before his time. How knoweſt thou that? He dyed in a very good time, for any thing thou canſt tell; for it is beyond the compaſs of our underſtanding to chuſe that which is moſt profitable for ſouls, and ſet the bounds of humane life.

Much more he adds to the ſame effect, which he repeats alſo in other Letters on the like occaſion. * But after this, which was laſt ſaid, what need is there of any more? The moſt ſolid comforts are thoſe which are derived from this humble ſubmiſſion to Almighty God, and entire reſignation of our ſelves to his incomprehenſible wiſdom. Concerning which a modern Writer * hath ſpoken ſuch excellent words, that I cannot forbear to tranſlate them hither. *Our lives*, ſaith he, *are not all alike: their length is meaſured*

* To *Elpidius* Epiſt. 348. and alſo 201.

* Mounſ. *Malherbe*

ſured by the will of him that giveth them. He gathereth the fruit while it is green; he ſtays till it be ripe; and he lets it hang till it be rotten: whatſoever he doth, we owe this ſubmiſſion to our Creator, to believe he doth nothing unjuſtly. He doth no wrong, neither to them he takes away young, nor to them whom he ſuffers to grow old. But to ask why he doth things with ſuch diverſity, is to queſtion that which we ſhall not be reſolved of, till we come to a place where there is a greater light: Now we are in ſuch a darkneſs as renders all our curioſities unprofitable. There are Plummets to ſound the deep abyſſes of the Sea, but none for God's ſecrets. Believe me, and put this trouble out of your mind; it cannot ſtay there without diminution to your honour; and which is more (I muſt add) without diſreſpect to God. We wonder perhaps (to uſe the words of one of our own Nation *, which is no leſs fruitful of good diſcourſes than any other) *To ſee a man, who in a Wood were left at his liberty to fell what Trees he would, take only the crooked, and leave the ſtraighteſt: But yet that man hath, perhaps, a Ship to build*

* Dr. Donne Letter to a Lady in mourning

build, and not an houſe; and ſo hath uſe of that kind of Timber. Let not us, who know that in our Fathers houſe are many Manſions; but yet have no model or deſign of that Building, wonder at his taking in his Materials: why he takes the young, and leaves the old, or why the ſickly over-live them who had better health. Then is the Will of God done in Earth as it is in Heaven, *when we neither pretermit his actions, nor reſiſt them, nor yet paſs them over in an inconſideration, as though God had no hand therein; nor go about to take them out of his hands, as though we could direct him to do them better.*

I ſhall conclude this, with ſome conſiderations of the ſame Writer, in a Letter to a Friend of his that had loſt her Son. *We do but borrow children of God, to lend them to the world. And when I lend the world a Daughter in Marriage, or a Son in any Profeſſion, the world doth not always pay me well again: my hopes are not always anſwered in that Daughter, or that Son. Of all that I lend to, the Grave is my beſt Pay-maſter. That ſhall reſtore me my child, where he and I ſhall*

have

have but one Father; and pay me my Earth, when that Earth ſhall be Amber, a ſweet Perfume, in the noſtrils of his and my Saviour. Since I am well content to ſend one Son to the Church, the other to the Wars; why ſhould I be loth to ſend one part of either Son to Heaven, and the other to the Earth? Comfort your ſelf in this, my Noble Siſter; but above all in this, That it is the declared Will of God. *In ſickneſſes and other worldly croſſes, there are anxieties and perplexities; we wiſh one thing to day, in the behalf of a diſtreſſed Child or Friend, and another to morrow; becauſe God hath not yet declared his Will. But when he hath done that by death, there is no room for any anxiety, for any perplexity, no, not for a wiſh; for we may not ſo much as pray for the dead. You know* David *made his Child's ſickneſs his* Lent, *but his death his* Eaſter: *He faſted till it was dead, but then he returned to his repaſt, becauſe then he had a declaration of God's Will. I am far from quenching in you, or diſcharging natural affections: but I know your eaſie apprehenſions, and over-tenderneſs in this kind. And there-*

fore

fore ſince, in ſo numerous a family as yours, every year is like to preſent you with ſome ſuch occaſion of ſorrow; I adviſe you in the office of a Friend, and a Brother, and Prieſt of God, not only to take this Patiently, *as a declaration of God's preſent Will; but* Catechiſtically, *as an inſtruction for the future: and that God in this tells you, He will do ſo again, in ſome other of your Friends.* For, to take any one croſs patiently, is but to forgive God for once; but, to ſurrender ones ſelf entirely to God, is to be ready for all that he ſhall be pleaſed to do.

Theſe general Antidotes being timely uſed, will preſerve us from fainting under any other evil of this nature; and I need not be ſollicitous to preſcribe more particular remedies againſt them. But if any expect I ſhould; and tell me it is the death of their *Parents* which they bewail: they that brought them into the World, are themſelves gone out of it: I deſire to know of them, what wonder there is in this: If our Parents had not been to go out, what need would there have been of bringing us in? If they

Conſiderations about the death of Parents.

they were deſigned to ſtay always, then there had been no room for us. They might more eaſily remember their mortality than we; for there is no act that puts us more in mind of death, than that whereby we give another life. And it is but one of them it is likely that we have loſt, we may then love the other the more. Or if both, yet we have leaſt reaſon to complain about their death of all others; for both Nature, and they themſelves, and we alſo would have them die before us. We complain that people die when they are young; and will we complain too when they die of old age? Then it ſeems we will have none die, and cannot be contented unleſs they live always. Would they have been willing to have been left childleſs without you? If not, then they have their choice to go firſt. Or, are you ſo well in love with death, that it would have been more acceptable to you to have gone before? Or ſo much in love with them, that on that account you had rather have died than they? Then know that your death would as much more have troubled them, than theirs doth you: as the love of Parents to their children tranſcends the love of

all

all children unto them. It is very well then as it is. It is not handſome neither to complain when we are forty or fifty years of age, that our Parents are dead, for they could live no longer; or if they could, it would have been but a kind of death. If we will not ceaſe to complain when we are of age, neither ſhall we ever ceaſe when we grow older. For as *Cardan* tells us, A poor woman once came to his door to beg an alms, and though ſhe were ſeventy years of age, yet ſhe uſed this argument in her complaints, That ſhe was a poor fatherleſs and motherleſs Creature, and had none to take any care of her. We need the leſs of their care, when we can take care of our ſelves.

But perhaps they die before we are of age, and can take care our ſelves. Then we are leaſt ſenſible of their loſs; or if we are ſo conſiderate as to know that we may conſider alſo ſuch things as theſe; There is none fatherleſs that hath God for his Father: and he that hath not, would be little better for his earthly Parents. If they were good, let us follow their example, and remember their Counſel; if they were bad,

bad, they would not have been true Parents to us; and it is well, perhaps, that we had not ſuch an example to follow. They may live ſtill in us, if they were good; if they were bad, we had need live the better; and ſpend thoſe tears for their ſins (which may entail curſes on us) which we beſtow upon them. But beſides, it is obſerved by ſome, that the moſt eminent perſons that have been in the World did loſe their Parents when they were young, or elſe it is like they had not proved ſo eminent. The great *Cæſar* and his Succeſſor *Auguſtus*, *Alexander* the Monarch of the World, *Cicero* the famous Orator, *Galen* the moſt excellent Phyſician, *Ariſtotle* the great Philoſopher, are all examples of this truth. If theſe had enjoyed the ſupport of their Parents to lean upon, they might not have tryed their own ſufficiency, nor exerciſed their abilities; or elſe they might have been wholly eclipſed by their luſtre, and done nothing to be taken notice of in the World.

And of Husband or Wife.

But my loſs, will ſome ſorrowful Creature ſay, is greater than all this: no leſs than half my ſelf is gone from me.

me. Death hath raviſhed an Husband out of my boſom, and he the tendereſt in the world. A ſad caſe, I muſt confeſs; but it is well, ſince Death is ſo common, that he hath left one half and not taken all.

Would he had, will that paſſionate Soul reply: I cannot live in any joy, now that the better part of me is dead and gone. O that I had never lived to ſee this day, or not out-liv'd it! Who can think of ſo wide a breach, and not be ready to go out at it? But ſtay a little, I beſeech you: did you never think of this before now? Did you not take one another with this clauſe [*Till Death us do part?*] Death and you ought to have been better acquainted before this time. It ſought your acquaintance long ago, and would have been as familiar with you as your Husband. Who ſpoke of parting with you, when you firſt came together: and now that you are parted, hath ſet you free again as you were before. If you like that ſtate ſo well, you are at liberty to ſeek another ſelf. If you do not like to be tyed in ſuch a yoke; Why do you mourn thus for the gaining of your freedom? Or if you liked

that

that perſon ſo well, as not to be able to think of any other; then you may have the glory to ſtand among the rare and noble examples of conjugal love and friendſhip: who have preſerved the Image of their deceaſed Husband or Wife, ſo lively ingraven in their hearts, that nothing could ever diſplace it, or blot it out.

Alaſs! may ſome of the tenderer Sex ſay (whoſe hearts are commonly moſt deeply wounded with this affliction) what a pitiful glory is this? and what a torment will it prove to me, to have only the image of ſuch a perſon ever in my ſight? It is not poſſible to keep my ſelf from being in pain and anguiſh, when I feel that he is torn from me. Since God hath made Man and Wife not to be two but one fleſh; How can I take this ſeparation otherwiſe, than as if my body were cut in ſunder? In ſuch language I remember S. *Baſil* repreſents the complaints of a deſolate Widow: And if you pleaſe hear his Anſwer, in a Letter to the Wife of *Arinthæus* *. Some part or other of which may help, perhaps, to compoſe the ſpirits of ſuch perſons, whom I cannot but pity above all other: and make them conceive

* *Epiſt.* 186.

ſome joy, when they look upon the Image of what they have loſt. And if you meet with ſome things in it that have been ſaid already, do not therefore skip it over haſtily: For ſecond thoughts of a good thing are better than the firſt; and the ſame thing in a new dreſs may meet with thoſe affections, which it did not excite before.

There is none, ſaith he, *that doth not ſigh for ſuch a man. Who can be ſo ſtony hearted as not to ſhed a tear for him? Yet let us not complain that we are deprived of him, but give thanks to God who joyned you together, that you have lived ſo long with him. To be bereaved of an Husband, is common to you with all other women: But to dwell with ſuch a one, it may be queſtioned whether any can glory in the like happineſs. For to ſay the truth, God who made us all, created this man as an example of humane nature: ſo that all eyes were turned towards him, all tongues praiſed him; and many could not believe* Arinthæus *to be dead, when they heard the ſad tidings of it. But he hath ſuffered only that, which ſhall one day befal the Heavens, the Earth, and the Sun it ſelf. He died alſo in his full ſplendor:*

and

and by his happineſs in this world, did not forfeit that of the next. Tranſlate therefore thy mind from things preſent, to the care of thoſe that are to come: ſo that thou mayſt be worthy by good works to enter into the ſame place of reſt and repoſe. Spare thy aged Mother: Spare thy young Daughter: who have no other comforter left but thy ſelf. Be an example of courage to the reſt of womenkind: and ſo moderate thy paſſions, that thine heart may not fail thee, nor thou mayſt not be ſwallowed up of grief. And above all things look to the great reward of patience, which is promiſed by our Lord Jeſus Chriſt, in recompence of what we do here. Do not think (as he adds in another Epiſtle to her *) *that any affliction idlely befals the ſervants of God, who are under his ſpecial care; but for a proof of their ſincere love to our Creator. For as great labours bring the* Athletæ *to their Crowns: So are Chriſtians by theſe tryals brought to perfection, if they receive with a becoming patience and all thankſgiving, whatſoever is ordered by our Lord. And there is nothing, I aſſure you, but is adminiſtred by the goodneſs of our Maſter: and therefore ought not to be received as grievous, though for the preſent it hurts*

* *Epiſt.* 202.

our weakneſs. For though we know not the reaſons by which every thing is done, as good, by our Maſter; yet this we ought to perſwade our ſelves, that what hath happened was profitable, either for us, becauſe of the reward of patience; or for the Soul departed, that it might not be farther engaged in a world ſo full of wickedneſs.

Theſe were the arguments whereby he comforted other perſons as well as her: as appears by his Letter to the Wife of *Briſon**. To whom he adds theſe words: *Let thy Children be as ſo many lively Pictures of him to comfort thee in his abſence. Let thy thoughtfulneſs and care about their education, draw aſide thy mind from theſe ſad reflections. And by a conſtant ſolicitude to pleaſe God, the reſt of thy life, thou wilt get an excellent eaſe and quiet to thy afflicted thoughts. For a preparation for our defence before Jeſus Chriſt, and to ſtudy to be found among thoſe that love him, will be ſufficient to obliterate all our ſorrow, ſo that we ſhall not be ſwallowed up in it.*

* *Epiſt.* 347.

The ſame he writes to one that had loſt an excellent Wife; * A perſon ſo fit for him, that they might ſee themſelves in each other as in a glaſs. *But*

* *Epiſt.* 346.

why

why ſhould we contend with ſuch a Law of God as is paſt ſo many ages ago. We are not the firſt nor the only perſons that ſuffer on this faſhion. It is a common thing for all to dye, though to have a good wife is peculiar to few, whom God bleſſes. The truth is, to grieve for a ſeparation from a wife, is one of the gifts of God: *For I have known many that have parted with them, juſt as if they had thrown off a burden.*

The reſt I ſhall not recite, becauſe I would leave ſome room for a long Diſcourſe of another great Perſon *, addreſſed to diſconſolate Widows: the ſenſe whereof is this. I have loſt (ſaith ſome ſad Soul) not only my companion, but my guide, my ſtay, my ſhield, my ſecond ſelf. I doubt not of the Reſurrection, which *St. Paul* treats of: but what ſhall I do in the mean time? Much buſineſs I have to manage, but I am become only a fit prey for every Cormorant, who hath a mind to be unjuſt. The ſervants who before reverenced me, will now deſpiſe a ſilly Woman. If my Husband ever obliged any body: Alas! it will be ſoon forgot, now that he can do them no further kindneſs. But if he did them

* *S. Chryſoſtom upon 1 Theſſ. Hom. 6.*

any wrong, they will be ſure to take a ſevere revenge on me, who am not able to reſiſt them. This is the thing that breeds me all my anguiſh: ſet this aſide, and his death would not give me ſuch a torment. What ſhall we anſwer (ſaith St. *Chryſoſtome*) unto this? *Truly I could eaſily demonſtrate, that not what they pretend, but an unreaſonable paſſion is the cauſe of words ſo ſad and doleful. If this were the cauſe of their lamentation, then they muſt never ceaſe thus to bewail themſelves. But if after a years time all theſe tears are dried up; it's certain the want of their defence and comfort (which will then be moſt felt) is not the only cauſe of them. But let it be ſuppoſed that this is the fountain of all their ſorrow; yet conſider how much infidelity there is in it, that we ſhould think it was* They *who took the care and patronage of us, not God. It cannot chuſe but provoke his diſpleaſure, to ſee a creature of his more beloved than himſelf: and therefore, perhaps, he took away thy Husband, becauſe he was more to thee than thy God. The only one of* Iſrael *is very jealous, and cannot endure to be ſo ſlighted, that other things ſhould have ſo much of our affections, as his excel-*

excellent goodneſs: which is therefore to be beloved by us above all things, becauſe it expreſſes a love to us above all other Creatures. VVhat was the reaſon, I beſeech you, that Widowhood and Orphanage were ſo rare in the old times among good people? Why did Abraham *and his* Sarah, *and* Iſaac *live till a great old age? Truly I think it was becauſe* Abraham *loved God more than either of them: And when God did but ſay to him, Kill thy Son; he went about it as readily, as if he had been to ſacrifice a Lamb. But we are heavy and dull: we are carried ſo headlong into the embraces of Creatures, that God is fain even againſt our wills to draw our affections to himſelf, by drawing them away from us. Do but love God more than thy Husband, and I will undertake that either thou ſhalt not fall into Widowhood; or ſhalt not feel it ſo great a miſchief when thou falleſt into it. And I have a good ground for what I avouch: for thou haſt him for thy Husband and thy Defence, that never dies; and that loves thee infinitely more than any man can do. And if this reaſon be not ſufficient to convince thee, I have a compariſon that will do the buſineſs. Tell me; if thou hadſt a Husband who loved thee ſo*

much, as if he had no soul but thine; one that was as much beloved of others as he loved thee; one so wise and discreet, that he was as much admired as loved; one so gentle and compliant, as if he was but wax to thy impressions, one that made thee shine as the Moon doth with the rays of the Sun: And suppose thou hast a child by this dear person, who dies before he comes of age: Wouldst thou be miserably tormented and overwhelmed with sorrow and grief for the death of this child while thou didst enjoy such a better love? No, in no wise. He that is so fair and beautiful in thine eyes, would supply the want of it, as the Sun doth the absence of the Stars. He that is now loved and esteemed, would quite obscure and hide all the other excellencies. Do but love God then more than this Husband, and his glory, which puts out the lustre of all other things, will make thee as little troubled at his death, as in the other case thou wouldst be for thy childs. Nay far less, one would in reason think; in as much as God is infinitely more above that Husband, than he above the Child.

Besides, what is it, which thou receivest from thy Husband, that it is comparable to what the love of God gives thee;

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Are they not pangs and labours, and, as the world goes, unkind words perhaps, and angry chidings? Or if thou canſt tell me of better things, what are they? What are fine Cloaths and Jewels, and Honours, and ſuch like things, to the Son of God; to the Brotherhood and Adoption; to the Kingdom and Eternal Glory; to the life of God and coheirſhip with the only begotten? Wilt thou after all this tell me thou canſt not but be paſſionately troubled for thy Husbands loſs? Methinks thou ſhouldſt conſider, that if thou wanteſt him, thou haſt God. If thou wanteſt thy menial Servants and Attendants, thou haſt the Guard of ſpiritual Powers: The Dominions and Principalities of Heaven are thy Miniſters. If thou ſayeſt thy Children want a Father; that cannot be, ſeeing God is the Father to the Fatherleſs. If thou feareſt they ſhall want neceſſaries, tell thy ſelf who gave them to thee, and whether the life be not more than meat, and the body than raiment. Or if thou feareſt they ſhall not be ſo well provided for as otherwiſe they might have been; how many could I tell thee of, that have been bred by Widows, and proved famous? And on the other ſide, how many that have had fathers, and been good for nothing?

thing? Put the fear of God in their hearts, and this will preserve them more than a Father. When the guard is set within, they will less need one without. This will be better than riches, and glory, and promotion to them: this will make them famous both upon Earth and in Heaven.

Do not set thine eyes then on the Youth, who by reason of his Fathers greatness is girded with a Golden Belt, and rides on a Prancing Horse, and is taken into Kings Courts, and hath many Tutors and Governours following him at the heels: But cast thine eye above, open the gate of Heaven by thy thoughts, look into that Stately Palace; behold the King of Glory there sitting on his Throne; and if He whom thou admirest on Earth can be sooner admitted thither, than thy child: fetch a great sigh; fill the Heavens with noise and clamour; I do not forbid thy lamentations. But seeing neither riches nor birth, nor any thing else is there prefer'd, but only Vertue and Goodness; judge what reason thou hast to be content; and think how certain it is that nothing can make us dismally sad, ἂν θέλωμεν φιλοσοφεῖν, if we will not be Fools, but Philosophers.

And

And for thy ſelf, if thou complaineſt of being deſolate and ſolitary, remember what the Apoſtle ſaith, 1 Tim. 5. 5. *that ſuch an one,* Truſteth in God. *This is only an opportunity to enjoy more of the chiefeſt Good. Thou haſt more time and liberty to pleaſe God, now that thou haſt none elſe to pleaſe. Thou art freed from all other hands, to be tyed faſter to him. There are no chains, no reſtraints upon thee, to keep thee from doing what thou wouldſt. Thou art ſeparated from one Husband, to be united to a better. Thou haſt not the fellow-ſervant, but thou haſt the Maſter. Thou haſt not thy Husband to talk with thee, but God is thy Husband. When thou prayeſt, doſt not* Thou *talk with God? When thou readeſt, doth not* God *talk with thee? And what doth he ſay to thee? Words more deſirable, more ſweet than can drop from any Husbands lips. If he ſpeak never ſo kindly, the matter is not great; for he is but a fellow-ſervant. When the Lord himſelf will be pleaſed to embrace and ſpeak lovingly to his hand-man,* τότε πολλὴ ἡ διακονία. *This is a ſtrange piece of ſervice. And obſerve I beſeech you how he ſerves and waits upon us: Hear in what words he beſpeaks our affections.*

Come:

Come unto me all you that are weary and heavy laden, and you ſhall find reſt to your Souls. *And again by the Prophet he cryes*, Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea ſhe may forget, yet I will not forget thee. *What charms are there in theſe words? And what can have more of honey in them, than thoſe expreſſions in the Song of Songs*, My Love, my Dove, my fair one, my Paradiſe, *&c. And yet this is the language of God to men. If we will not reſt ſatisfied in ſo tender a kindneſs, there is no remedy, but we muſt be miſerable.*

To this purpoſe writes that excellent Perſon, with an Elegance, which though I could not imitate, yet I could not but follow; till I have run beyond the bounds within which I intended to confine this diſcourſe. And yet the minds of ſuch perſons, as I am now treating withal, are many times ſo clouded by their ſorrow, that it will be Charity to try all other means to brighten and clear them. I ſhall recommend therefore to them, before I take leave of this Argument, the advice of a great man in a neighbouring Country

Country not many years ago *, ſent to a Lady oppreſſed with an obſtinate grief for the loſs of a dear Husband. His words are to this ſenſe. *Come to your ſelf again, Madam, and think what you are a doing. You drive away, and eſtrange from you that very thing, which you love above all the world, and may enjoy continually, if you pleaſe. For where, I pray you, do you think that is which you ſo much cheriſhed and loved? You will anſwer me, in Heaven: And ſo it is, I make no queſtion, full of joy and content among the bleſſed. But withal you believe that things above are ſo ſeparated from us, that they can be no more re-joyned to us, as long as we live. Oh how much are you deceived! God himſelf who is the higheſt and fartheſt from our Natures, is continually in us to give us unſpeakable joy from his preſence; if our Souls be fit to harbour and entertain him. The holy Angels are continually about us, if we take care to draw them to us. And how do we know, that bleſſed Souls in whom the faith of a holy love could never die, would not come to viſit us, if we made our ſelves fit to receive them; and they found nothing in us contrary to their nature and happineſs,*

* *Mounſ. du Vair.*

which

which hindred us from going towards them? And what greater obstacle can there be unto it, than tears and sorrow? The wings that must carry us up thither, are our thoughts; which animated by our desires and the ardours of a holy friendship, must never cease beating till they raise us up to that which we look for. And what do our tears but wet the wings of our thoughts, and hinder the flight of them. Do you not see that among the vapours which arise from the Earth, those which proceed from Rivers, and Marshes, and other moist places, stop in the middle region of the Air, and melting there, return from whense they came? Whereas those which come from drier matters, soar up higher, till being inflamed, they turn into Comets and other Celestial fires. Do you believe in like manner, that your thoughts though never so pious, can never mount high, if they be clogged and wet with abundant tears? Let them be heated by the sacred flame of your holy friendship, and purified from worldly contagion; and taking their flight through a calm, and undisturbed spirit, as through a clear and bright air, you will questionless overtake that which is fled from you; and embrace that blessed Soul, and grasp the splendor

of

of that eternal light wherewith it is cloathed. And you will find it as if it consented to your desires, coming down again all along your thoughts as by a thred, giving you a more perfect rejoicing therein than can be imagined. It will dwell in you (at least by the lively image of your vehement thought) and seem as if it were your self. For we find that in corporeal things, a violent imagination makes us believe we see and touch that which is fartheſt from us. Try, Madam, *that which I say, and you will find it moſt true. Make uſe of this troubleſome grief which you cannot be rid of, to ſpur your deſires, to be rejoined to that at the loſs of which you ſo much repine.* Thus He.

To which methinks, I hear ſome reply, that this way is too ſublime for their ſpirits. They cannot mount themſelves on this faſhion, but cleave faſt to theſe Terreſtrial objects. It may be ſo; and all that I can ſay to ſuch is this, That next to God and our bleſſed Saviour, whom they apprehend, I hope, every where, to take care of thoſe that commit themſelves to the fatherly Providence of the moſt ſupreme Reaſon; they ſhould entertain themſelves in the company and embraces of

their

their remaining friends, whose presence is most delightful, and conversed most comfortable. And all of them put together, may make a sensible Image of a dead Husband.

I know they will say, but these Friends may die too, and then what shall I do? I have told you already, and therefore have the less to add on this subject. Yet I shall remember you of the words of *Seneca* * concerning the death of a Friend, which are to this purpose. If thou hast other friends besides this, is it not a great reproach to them of their unworthiness, that all of them are not able to comfort thee for the loss of one? If thou hast no more, then thou hast done thy self a greater wrong than God hath done thee; for he hath taken but one, and thou hast made never an one. *God makes men* (as is said by some) *and we make friends.* And if thou beest desirous of more, and findest such need of them, thou hast leisure now to go and seek them. He can never want friends, that wants not Vertue. He loveth not one well, that cannot love any more than one. Is it not a ridiculous folly for a man to shrug and cry when he hath lost his coat, rather

* *Epist.* 63.

Of the death of Friends.

ther than go to fetch another garment to cover him from the cold? If he be taken away whom thou didſt love, ſeek another whom to love. It is far better to repair thy loſs, than to mourn for it. And if thou canſt not find another to thy mind, How couldſt thou be a friend to him that is dead, if thou haſt no power to help thy ſelf? Why ſhould not a good man find enough in God and himſelf? The want of nothing, can make the want Vertue; and he that hath that, hath enough. Nay, every good man is thy friend, if thou beeſt good: and they that never ſaw thy face before, if they ſee thy goodneſs, will be good unto thee. *Bonos omnes oportet inter ſe amicos eſſe, etſi ſint minus noti: All good men ought to be friends, though they be not much acquainted.* *Apuleius de Philoſ. Mor.*

I have paſſed over this laſt particular (as you ſee) very ſwiftly, becauſe I obſerve my diſcourſe ſwells to a greater bigneſs than I intended: And in ſome of the following Conſiderations you ſhall find ſatisfaction to every one of theſe caſes, if you will but concoct them.

SECT.

SECT. VI.

Which directs how to quiet our selves by comparing our selves, both with our selves and with others; and there are five ways of comparisons insisted on.

III. To compare our selves with our selves & others, a way to be contented. We were not so well once, or not better; and yet not so grieved.

Consider so far as to make comparisons, And first of all compare thy self now with *what thou once wast*, yea with what thou once wast not. There was a time when thou thy self wast not so much as dead; for thou wast not at all, nor hadst any capacity of joy or sorrow. Hath God dealt unkindly with thee in giving thee a Being capable of both? Wouldst thou have refused a Being (if we may suppose an offer to be made to nothing) unless he would have given thee nothing but joy, and never taken away what he gave thee? Unless thou hast a mind to be nothing, be contented with what thou art. Then thou hadst not these relations, for thou hadst not thy self. Why shouldst thou mourn now that thou hast them not, since thou hast thy self? Is there not more reason to be thankful for a Being, though capable of mourning, than

than to be troubled at the occaſion of it? Surely thou doſt not deſire to ceaſe thy mourning by ceaſing to be. Eaſe thy ſelf then of thy grief by the Being that God hath given thee. If thou *couldſt* not mourn then, *Do* not mourn now. But then conſider, that ſince thou hadſt a Being, there was a time when thou hadſt none of theſe relations, no wife, nor children, nor friends which thou art deprived of. Yet thou didſt not then weep and lament, and trouble thy ſelf as now thou doſt. *Seeing thou art what thou waſt, be contented as thou waſt.* What difference is there between that time and this? Thou waſt as much without them then, as now thou art; why ſhouldſt thou not be as much contented now as then? All the difference between thoſe that want a thing, and thoſe that loſe it, is only this; That they who loſe it once had that, which they that want it, never had. Now ſhall we be the more troubled becauſe we once had it? one would think that their trouble ſhould be the greateſt that neither have it, nor ever had it. We have reaſon to be more pleaſed that we had it, if there were any good in it: and if there was none,

then

then we have no reaſon to be diſpleaſed that we have it not. Say, hadſt thou rather never have enjoyed thy friends, than now be deprived of them? Was thy condition worſe or better heretofore? If it was but equal to thy preſent, then thou haſt reaſon to be equally pleaſed: Remember how thou waſt then, and be ſo now. If it was worſe then, why ſhouldſt thou be now worſe troubled? If it were better then, why didſt thou change it, ſeeing thou knoweſt that all muſt dye? No queſtion it is better to *have* enjoy'd a good thing, than never to have known it. And therefore ſeeing thou *art* no worſe now than thou waſt once, but *haſt* been better than once thou waſt, be not more troubled than thou waſt once, yea, be leſs troubled.

We may be worſe.

But *Secondly*, Compare thy preſent condition with *what thou mayſt be*. This is not the worſt that may befal thee in ſuch a world of miſeries. Suppoſe then that thou ſhouldſt loſe all thy children as *Job* did, and then loſe thy whole eſtate; that the Sea ſhould ſwallow one part, and the fire burn another, and Thieves rob thee of a third, and bad Debtors quite undo thee, Suppoſe after

ter all this, that a fire ſhould begin to burn in thy own bones, and that ſhould break into boils, and they ſhould break into ſcabs, and thou ſhouldſt be poor, even to a Proverb, as that holy man was. Muſt thou not be contented then? But how is that poſſible, ſeeing thou canſt not be contented now? If ſuch a ſhowr of tears fall from thine eyes for this little loſs, then ſure thou wilt make a flood or a deluge. But what wilt thou do at laſt after all thy lamentations? Wilt thou kill thy ſelf? Then it ſeems thou takeſt death to be the end of all troubles; and I wonder thou ſhouldſt be ſo troubled at that which hath eaſed thy friend of them. Or what elſe wilt thou do? comfort thy ſelf? Try how thou canſt do that now; for if thy ſtomach refuſe cordials in this diſtemper, never expect that it will digeſt them, when thou wilt be far more ſick and apt to vomit them up again. If *Job* had curſed the day wherein he was born at the firſt breach that God made upon his eſtate, what expreſſions of grief (below a great ſin) had he left for himſelf when he ſate upon the dunghil? The good man took the firſt loſſes ſo patiently, that all the reſt which befel him could

not

not move him to greater impatience. Do thou remember him, and say to thy Soul, Come, be quiet, this is not the Worst that may betide us; we have no such cause to cry as we may have; *Let us learn Patience against a time when we may have more need of it.*

And then if we should be brought to the very dust, and fall as low as the dung of the Earth, yet there is another way of considering *what may be* besides this. We may be as happy again, as now we account our selves miserable. Our sorrow may be turned into joy, as our joy has been turned into sorrow. Weeping may endure for a night, but joy may come in the morning, according as I have said in the former discourse: And so it was with *Job* whom God blessed in his latter end; more than in his beginning, *We have seen the end of the Lord* (saith the Apostle *James*) *that the Lord is very pitiful and of tender mercy.* But then this pity of his is to be obtained only by Patience. If we cannot be contented, it is needful, we may think, that he should teach us it still by greater losses.

We may be better.

Job 42. 11.

Jam. 5. 11.

Thirdly,

Thirdly, *Compare what thou haſt loſt, with what thou haſt not loſt.* God leaves commonly more than he takes. He takes away thy Children perhaps, but thou haſt thy Husband, and he is better than ten Sons. Or if thou haſt loſt thy Husband alſo, yet thou haſt thy ſelf; and why ſhould *a living Man complain*? And thou haſt God himſelf, whom nothing can take away from thee. Or if thou haſt him not, yet thou mayſt have him, and who knows but that therefore thou haſt loſt thy Friends, becauſe thou haſt not him? God hath taken them away, that thou mayſt ſeek after him. Wouldſt thou have been willing that all thou haſt ſhould have been loſt rather than this one friend? Shall God raiſe him from the dead, all the reſt go into his Tomb? Wilt thou have all, or elſe take comfort in none? Then God may well take away all; and let thee have ſomething to cry for. Yea, who is there deſtitute of all Friends and Comforters? *Job* himſelf was not ſo ſpoiled, that they had robbed him of his friends. Though they did add indeed to his grief, yet it was their miſtake, and not their want of love. And if we

We have more than we want.

ſhould have no better: then we may give God thanks, that he lets us ſee more than all our friends. Yea, it is a great mercy that God gives us time to ceaſe our grief and trouble. And perhaps we have Riches, and a pleaſant Dwelling, delightful Walks, *&c.* Or if we have not, and can bear that patiently; then we may ſoon learn how to bear this. Do the poor people of *Norway* weep when they eat, becauſe their Bread is made of the Barks of Trees, and ſometimes of Chaff; not of Corn as ours is? If there were no Trees, nor Chaff, nor any ſuch thing to fill their mouths, they might well cry; but as long as we have what is needful, we ſhould be content, for nothing is ſo needful as that. Let us not then weep becauſe we have not ſo many friends as we had, for we have more than we deſerve. Let us not mourn as though we were deſolate, when we want but one; no more than we complain of hunger when we have all variety of Cheer, except one Diſh that we love moſt. But,

Barthol. Cent. 4. Hiſt. An. Cap. 16.

We have more than many others

Fourthly, Let us *compare our ſelves* (if you pleaſe) *with others*. In other Caſes this is a thing we love to do, though

though there be ſo much danger in it, that it may undo us. If we be guilty of any fault, then we comfort our ſelves in compariſons, and think that we are not ſo bad as others Now that which we are apt to do when we *do ill*, we ought to do when we think we *ſuffer ill*. Is God more unkind to us than to any of our Neighbours? Do not we ſee that many of our Neighbours Children are dead as well as ours? Many of them have loſt four or five, and we have loſt but one. Nay, many of them never had any, and yet they do not therefore mourn, and beſmear their faces with tears, and break their hearts with ſighs. Our Caſe is the very ſame now that we have none, but only that it is a little better, becauſe we had once ſome. And how thankful ſhould we be that we had them ſo long, if it be deſirable to have them at all? But then we may ſay further to our ſelves, How many of them have loſt their friends in the late Wars? How many hath the Sword made Widows; and the blood of how many of their Children hath it drunk? Ours were taken away by the hand of God, but theirs were taken away by the hands of men. Our friends died in their

Beds, and theirs dyed in the Field; Ours *went*, and theirs were *driven* out of the World. Come, let us go comfort our Neighbours that have lost more than we, for they stand more in need of comfort. If they stand in need of none, then no more do we.

De Consol. ad Apollon. It was very handsomly discoursed by *Socrates* (as *Plutarch* relates) That if we could all agree to put all the troubles and calamities of men into one heap, on this condition, that after every man had brought his and thrown them there, then they should all come again, and take every man an equal portion of them, there would be a great many that now complain who would rather take up what they brought, and go their ways contented with them.

And so *Antimachus* an Ancient Poet, when his Wife dyed whom he loved exceedingly, he went and writ a Poem bearing her name, wherein he reckoned up all the calamities that he could remember had befaln any in the World. By this means he did deter himself from grief! for how can one suffer the miseries which others endure, if he cannot bear this light one of his own.

Fifthly,

Fithly, *Let us compare our ſelves with the Antient Chriſtians.* Their Children were ſnatcht out of their arms by the hands of Tyrants. They ſaw their brains daſh'd out againſt the ſtones; their friends were buried in fires, or baniſhed into ſtrange places, and they had no Comforters left but God and themſelves; and their chiefeſt comfort was, that they muſt ſhortly die the ſame death. But notwithſtanding all this, and much more, they did not take it heavily, but Εὐχαρίστως ἤνεγκαν (as *Photius* ſpeaks) *They bare it all thankfully, and bleſſed God who could tell how to govern the World beyond all the thoughts of men.* Let not us who ſuffer but common things, weep with an extraordinary ſorrow, when they who ſuffered moſt unnatural deaths did bear it with more than natural courage. They might have been allowed to have wept blood, rather than we to ſhed tears. And yet they rejoyced as if their friends had been offered in Sacrifice to God; and we weep as if they had been put to ſome ſhameful torments for their crimes. Shall we mourn more for the death of a friend, than they for a butchery? What Arguments had

It is better with us than with thoſe of former times.

Epiſt. 23.

they to comfort them which we have not? What Scripture had they before their eyes to ſtay their tears, which we read not? If either of us have more to comfort us than the other, it is we; for we have their moſt excellent example. And when I think of the
2 Mac. 7. Mother of the ſeven Brethren mentioned in the *Maccabees*, She calls my thoughts back a little further than the times of Chriſt. Did She wring her hands when She ſaw the skin of her Son fley'd off from his head? Did She caſt any tears into the fire wherein another of them was fryed? No, She ſpeaks as cheerfully, as if they were not ſtripping them of their skins, but cloathing them with a Royal Robe: She looks upon them, not as if they lay upon a Pan of Coals, but in a Bridal Bed. She exhorted them, being filled with a couragious ſpirit, ſaying,
V. 21, 22. *I cannot tell how you came into my Womb, for I neither gave you breath, nor life, neither was it I that formed the members of every one of you. But doubtleſs the Creator of the World, who formed the generation of man, and found out the beginning of all things, will alſo of his*

own

own mercy give you breath and life again, as you now regard not your own ſelves for his ſake. This marvellous Woman (as She is called, *ver.* 20.) knew very well that She did not give them life, and therefore why ſhould She take ſo heavily their death? She conſidered they were none of hers, and why ſhould not the Owner take them? She knew that She did not loſe them, but only reſtore them. That life ſometimes is not worth the having. That unleſs God will have us live, no Wiſe man would deſire to live. That none gives any thing unto God, though it be his own, but he gives them ſomething better. And therefore She ſaid, Dye my Son's, for that's the way to live.

What poorneſs of ſpirit then is it, that we cannot ſee a ſoul put off her Cloaths without ſo much ado? That a Jewiſh Woman could ſee ſeven ſouls torn out of their body with more courage, than a Chriſtian man can ſee one ſoul quietly depart and leave its lodging? I would wiſh every one to ſave his tears till ſome other time, when he may have ſome greater occaſion for them. If he will weep

much, let it be when he ſees the bodies of his Children or Friends ſo mangled as theirs were. But if he would not weep out his eyes then, let him weep ſoberly, and not as if he were drunk with ſorrow now.

SECT.

SECT. VII.

Several Reaſons are given againſt immoderate ſorrow, which are comprized in fourteen Queſtions, which we ſhould make to our ſelves. The reaſon and ſpirit of them you may ſee in the Margin, at the beginning of every Particular.

AFter we have taken this courſe with our ſelves, we ſhall be the more prepared to hearken unto reaſon. And let us proceed from making compariſons, *to ask our ſelves ſome Queſtions*, and ſtay till they give a good Anſwer. Let us know of our ſelves why we are ſo ſad and heavy? Let us ſpeak to our ſouls, and ſay, Tell me, What is the matter? What is the cauſe of all this grief? Thou art a rational Creature, what reaſon haſt thou for all this ſorrow? Thou art not to be pitied merely for thy tears, if thou canſt cry without any cauſe. Hideous things appear ſometimes before us to *affright* us; but they are the *Chimera's* of a childiſh imagination, and not things really exiſtent. Let us bid fancy then

IV. We muſt think with what reaſon we weep.

to ſtand aſide a while, and let reaſon ſpeak what it is that ſo troubles us. Children cry who cannot ſpeak, and we are not much troubled at it, becauſe they cry for they know not what; Unleſs we therefore can tell why we weep, no body will pity us, becauſe it is not weeping that we are to mind, but the cauſe of mens weeping. Let me then propoſe theſe Queſtions to be anſwered, ſome of which will diſcover that there is no cauſe of ſad lamentations when our friends dye. And if there be no cauſe that the fountain of tears ſhould run, that is cauſe enough to ſtop it up.

No cauſe of mourning immoderately for their ſakes who are dead.

I. *For whoſe ſake doſt thou weep?* For the ſake of him that's dead, or for thy own? Not for him that is dead ſure? for we ſuppoſe him to be happy. Is it reaſonable to ſay, Ah me! What ſhall I do? I have loſt a dear friend that ſhall eat and drink no more. Alaſs! He ſhall never hunger again; never be ſick again, never be vexed and troubled; and which is more, he ſhall never dye again. Yet this is the frantick language of our tears, if we weep for the ſake of him that is gone. Suppoſe thy

thy friend ſhould come to thee, and ſhake thee by the hand, and ſay, My good friend, why doſt thou lament and afflict thy ſoul? I am gone to the Paradiſe of God, a ſight moſt beautiful to be beheld, and more rare to be enjoyed. To that Paradiſe am I flown, where there is nothing but joy and triumph, nothing but friendſhip and endleſs Love. There am I where the Head of us all is, and where we enjoy the light of his moſt bleſſed face. I would not live if I might again, no not for the Love of thee. I have no ſuch affection to thy ſociety (once moſt dear unto me) that I would exchange my preſent company to hold commerce with thee. But do thou rather come hither as ſoon as thou canſt. And bid thy friends that they mourn not for thee when thou dyeſt, unleſs they would wiſh thee to be miſerable again. If we ſhould have ſuch a ſhort converſe with one of our acquaintance, what ſhould we think? What ſhould we ſay? Should we fall a mourning and crying again? Would it open a new Sluice for our tears to flow out? Would we pray him to go to Heaven no more but ſtay with us? Would we entreat him to beg of God that he might

might come and comfort us? If not, then let us be well content, unleſs we can give a better reaſon for our immoderate tears, than our love to him.

In 4. Sap. v. 7. *Holcoth* reports of a learned man, that was found dead in his Study with a Book before him: A friend of his was exceedingly amazed at this ſight when he firſt came into the room: But when he looked a little further, he found his fore finger pointing at this place in the Book of *Wiſdom*, *cap.* 4. *ver.* 7. Δίκαιος ἐὰν φθάσῃ τελευτῆσαι, ἐν ἀναπαύσει ἔσται. *Though the juſt be prevented with death, yet ſhall he be in reſt.* And when he obſerved this, he was as much comforted, as he was before dejected. We have no reaſon to lament them who are made immortal, and that live with God. If we reſpect them only, we ſhould carry them forth as the *Ægyptians* did the great Prophet of *Iſis* when he dyed, not with howlings and ſorrow, but with hymns and joy, as being made an Heir, *Heliod. l. 7. Æthiop.* πρὸς τοὺς κρείττονας, with our *Betters*, and gone to poſſeſs moſt glorious things.

The truth of it is, if it were rational Love to him that expreſſeth theſe tears, then we ſhould not begin them ſo

ſo ſoon, nor make ſuch a noiſe, and cry when men are a dying. For the ſad countenances and the miſerable lamentations, wherewith we encompaſs ſick mens beds, make death ſeem more frightful to them, than it is in it ſelf. What miſery am I falling into (may a man think) that cauſes them to make ſuch a moan? What is this death, that makes even them look ſo ghaſtly who are not like to die? What a miſchief is it to leave ſo many ſad hearts behind me, and to go my ſelf (it ſhould ſeem by them) to ſome ſad and diſmal place alſo? I tell you, a dying man had need have a double courage, to look both *death* and *them* in the faces, or elſe their indiſcreet ſhrieks and lamentations will make a poor ſoul fall into ſuch dark and cloudy thoughts. Men are fain therefore to ſay that it is indeed Love to themſelves that forces them thus to bemoan the death of their friends. But what are you, that cannot be contented one ſhould be made much better, by making of you a little worſe? Is this the great Love you pretend to your friend that you are extremely ſorry he is gone to Heaven? Are you a friend, that look more at your own ſmall bene-

Not for our own ſakes that are alive.

fit,

fit, than at his great gain? Was he not much beholden to you for your love that would have had him lived till you were dead, that he might have been as miſerable in mourning for you, as you think now your ſelves to be? But what is it, I beſeech you, that you thus bemoan your ſelves for? Becauſe that you are now miſerable? No, it ſeems that you are not miſerable enough, and that makes you weep ſo much. If you had ſome greater trouble befallen you, that would put the leſſer out of your mind. If you were ſick or in pains, and had loſt all your goods, theſe things could take your mind off from this loſs; Why then cannot the enjoyment of your health, and eaſe, and plenty do as much for you? When *Joab* did but threaten *David* that they all would leave him, unleſs he would be comforted, then he could wipe his face, and appear in publick as a man well pleaſed. Fear of loſing his kingdom put away the grief for the loſs of his Son. And therefore let us not ſpeak of our being forlorn and miſerable by this loſs; for at laſt we find it is not ſo. But how doth it appear that meer ſelf-love is the original of theſe tears? Suppoſe this perſon to

2 Sam. 19. 7.

have

have been at ſo wide a diſtance from us for a year or two, that no tidings of him could come to us. Did we weep and lament all that while becauſe he was not with us? Did not the thoughts that he lived, and hopes to ſee him again comfort us? And yet, was he not then in a manner dead, when we neither ſaw, nor felt, nor heard from him? What help did we receive from him at that diſtance; or wherein did he pleaſure us? If we did not account our ſelves ſo miſerable all that time as to ſpend it in tears; we ought not to do it now. We are now as we were then: in all things the very ſame, ſave only in the knowledge that he is dead. But was he not dead, as I ſaid, to us before? Was he not like a man in another World? What was there that he did for us, which we do not now receive at his hands? Let us be as quiet now, as we would have been on ſuch an occaſion: Eſpecially ſince we know our Friend ſtill lives, and we have hope to ſee him again. Natural affection, I confeſs, in either caſe will make us big with ſighs, and burſt forth often into tears. We feel we are not as we were before. There is ſomething wanting, which

which we formerly enjoyed. And it is an old acquaintance perhaps, which Nature cannot but be loath to part with-all. Get a new Nature then, and that will mend all. Though the firſt motions be ſo free, that they owe no tribute to reaſon: Yet when they come, we ſhall be careful not to follow them. If we do, it will not be very far. Religion and reaſon, if we hearken to them, will teach us to reſtrain our ſelves. *Religion* (as a great Perſon * ſpeaks) *will not ſuffer us to will what God wills*; *And Reaſon will teach us to bear thoſe things with an equal mind, which do not happen to us alone; and which we cannot by all our tears make not to have happened.* They will not let us expect that time ſhould take away this ſickneſs from us. That is the Remedy of vulgar Spirits: *Sapientis eſt, tempus ipſum antevenire, & dolori ipſi naſcenti occurrere.* It is the part of a wiſe man to outſtrip time and get before it: To prevent a grief that is a growing, and ſtrangle it in the very birth. And indeed from hence we conclude that it is not meer Natural affection neither, to which we commonly owe our ſadneſs and ſorrows; but

* *Joſeph. Scalig.* Epi. 139. *ad Iſ. Caſaubon.*

but the freſhneſs and preſence of the cauſe of them. For time, as was ſaid, will make us forget them; or if our Parents had dyed a little after we were born, we ſhould never have wept when we came of Age, to think that they were departed. It is no hard matter then for a conſiderate perſon to ceaſe his grief, ſeeing it depends upon ſuch ſmall cauſes. And if any one ſhall ſay that it is Love to the good of the world that makes him mourn for the loſs of an uſeful perſon: He hath reaſon to rejoyce that he loves the good of men ſo much. For then he will labour to do much good in the world himſelf; and he will perſwade all the friends he hath remaining, that they would do all the good they can, and repair that loſs.

II. But let me further ask you, *Was thy friend God's friend alſo, or was he not?* If he was the friend of God, as well as a friend of thine, why ſhould not he have his company rather than thou? If he was not God's friend, then he could not be thine neither. No Man can love us aright, that doth not love God, and if he do love God, why ſhould

Our friends if *Good*, are not loſt.

ſhould we think much that he goes to God? But ſuppoſing he was very dear to us; then I ſay, that if he was *Bad*, thou oughteſt to have mourned for him before this. For then thy tears might have done ſome good, which now are altogether unprofitable. *Seven days* (ſaith the Son of *Sirach*) *do men mourn for him that is dead; but for a fool, and an ungodly man, all the days of his life.* But if he were a *Good* man, then thou needeſt not to mourn now, for thou mayeſt hope to ſee him again, if thou art *Good*. Thus thou mayeſt comfort thy ſelf, My friend is not gone, but gone before. He is ſeparated from us, but not loſt. He is abſent, but not dead. He hath taken a journey into a far Country, and there I may go to ſee him. What matter is it whether my friend return to me, or I go to him? None but this, that if he be in a better place, then it is better that I go to ſee him, than that he come to ſee me. Should we not deſire to be better our ſelves, and not to have him made worſe? Then let us contentedly follow as faſt as we can, hoping there where he is to embrace again. We cannot expect him in our Houſe, but he expects us in his. He cannot come down to us, but

Eccluſ. 22. 12.

but we may go up to him. He cannot come back, but we may follow after. And there is no difference (as I ſaid) between his viſiting of us at our home, and our going to ſee him at his, but only this, that it is a great deal better for us to ſee him there where he is, and not where we are now our ſelves. Let us not mourn therefore for that which cannot be, but rejoyce for that which may and will be. And let it comfort us that we ſhall come together again, but in a better place than we would have it; we ſhall have our deſires fulfilled, but in a more excellent manner than we deſire. And if in the mean time he can do us any good, we may be ſure we ſhall not want it.

III. Ask your ſelves again, *Why ſhould you mourn more for your loſs, than be glad for your enjoyment?* If there be ſo much reaſon to lament the abſence of this friend, then it ſhould ſeem his enjoyment was very valuable. Think therefore of the ſweetneſs thou hadſt in that, which thou wouldſt purchaſe again with ſo many tears. Is there no comfort but only in things preſent? Is it not a piece of our folly to forget what

As they are not loſt, ſo we have had them long.

what we have enjoyed? Shall we only think what delight we have loſt, and not of what we have had? We do not know whether we have loſt any, but only that which we had; and that we may think of as much as if he were alive. Of what we have enjoyed we are certain, but there is no certainty of what we ſhould have found in our friend for the time to come. Think then of the time paſt, and rejoyce that thou didſt find ſo ſweet a friend. Imagine not how long thou mighteſt have enjoyed him, but think how long thou didſt. It was but natural to loſe him; but it was ſupernatural to enjoy him. All men are born to die, but all men are not born to live ſo long before they die. All men have acquaintance, but all men have not friends. Therefore he that hath a friend, and hath him ſo long, is to acknowledge that God is very much his friend. He was not ours, but was given us by God; or rather he was not given, but only lent. We had not the propriety, but only the uſe. We have not loſt any thing that was our own, but only reſtored that which was anothers. And therefore now that he is taken away, we are not to be angry

that

that God requires his own, but to be thankful, that he hath lent us ſo long that which was none of our own. And aſſure your ſelves, there is nothing more unreaſonable than to mourn that God gave us a thing no longer; and not to rejoyce that he gave us that which is ſo deſirable; at all. Ceaſe your tears, I beſeech you, unleſs you will ſhew that you deſerved to have wept a little ſooner. Either ſay that he was not worth the having, and then you need not weep at all; or elſe give God the thanks that you had a perſon ſo worthy, and that you will ſtay your immoderate weeping.

Nay, will ſome paſſionate perſon ſay, but this will rather augment our grief, when we think that he was ſo much worth unto us, and yet is gone. But that is our fault, if we will think more and oftner that he is not, than that he was. How can any body help you, if you will needs look more upon his departure, than upon his ſtay? Seeing there is more reaſon that you ſhould pleaſe your ſelf in what is paſt, it is to be ſuppoſed that your thoughts will be more upon it; and if they be, you cannot be ſad: But if they be not, then

then you are not to be cured by reaſon, but by ſomething elſe. When you are apt to fetch a ſigh, and ſay, Oh my dear friend is gone! Call it in again, and ſay, Thanks be to God that I had ſuch an one to loſe. Who would not be willing to ſpend ſome tears after ſo much joy? But then the remembrance of the joy will command that the tears do not overflow. It is an excellent Saying of *Seneca*, I ever think of my friends with joy; *For I had them as if I ſhould loſe them, and I have loſt them as if I had them.* If we could but think of them as dying while they are alive, then we ſhould more eaſily think of them as alive, when they are dead. If we could be willing to part with them when we have them, we ſhould think that we have them when we have parted with them. And the truth is, we cannot pleaſe our ſelves long in the remembrance of them, unleſs it be accompanied with ſome joy. I do not adviſe you to forget your friends, and put them out of mind, but to remember them, and keep them in your thoughts. But how ſhort a remembrance (ſaith the ſame *Seneca*) muſt that be, which is always joyned with

Habui illos tanquam amiſſurus, amiſi tanquam habeam. Epiſt. 63.

with grief and ſorrow? If we would remember one always, we muſt remember him with pleaſure; For no man will return willingly to that which he cannot think of without his torment. And if there be any little grief intermix'd with our thoughts, yet that grief hath its pleaſure. As the ſharpneſs of old Wine doth make it more acceptable to mens palates; and as Apples are more grateful for their ſour ſweetneſs; ſo *Attalus* was wont to ſay, That the remembrance of our friends is the more pleaſant, for that little ſorrow that is mingled with it.

IV. Ask your ſelves again, *Why ſo many mourn for one?* Could that one have mourned more for you all, than every one of you do for him? If you will weep, weep only your part, and do not weep as if there was none elſe to weep but your ſelves. If a man that was not acquainted with the world, ſhould ſee ten, or twenty, or perhaps a greater number ſitting in a room, and miſerably bemoaning of themſelves, would he not ask what Town was burnt, or what Family was dead that cauſed ſo many mourners? How much then would

And we have many more remaining.

would he be aſtoniſhed when he heard the Anſwer; that you had loſt a friend, a child, or ſome one of your other relations? What? Are there ſo many tears due (would he think) from every man of theſe upon the ſcore of one Creature only? Muſt *ſo many* be ready to die, becauſe *one* hath taken his leave of them? Can there be no comfort found among ſo many of you againſt the death of a ſingle perſon? Methinks you ſhould all of you together weep no more for the death of one, than that one would have wept for you, if you had been dead all together. Look therefore upon one another and ſay, You are ſtill left behind, and I am left, and here are twenty more of our friends alive; how is it then that we are diſcontented, as if we had not loſt one amongſt us all, but every one of us had loſt one? If there had been but one of us left, what could we have done more, than what every one of us doth? Could he ſhed more tears for the loſs of us all, or make himſelf more ſad than we now are? Either let us ſay, that one and ten are equal, or let us not ſhed as many tears for one as we would for ten; much leſs ten times as many tears as there

there would be for that number. For but one would weep for ten, and here are ten that weep for one. Divide your grief then, and let every one bear a part, but not the whole; for that is, as if you had none to bear it with you.

V. Ask thy ſelf, *Who is it that governs the World?* Is it the will of God, or thy will that thou prayeſt may be done? Shall not he that made a thing have leave to diſpoſe of it as he thinks good? By what Law is it that he ſhall not do what he pleaſes with his own? Muſt we have our wills in all things, and muſt not he have his will alſo? Muſt not he be pleaſed as well as we? If we think it ſo reaſonable to have what we will; then it is more reaſonable that he ſhould have what pleaſes him. Now if our will and his will cannot ſtand together, which ſhall bend and ſubmit themſelves to the other? Is not his will moſt wiſe? If he had conſidered better, would he have done otherwiſe? Could we have told him what would be moſt fit for us? If we had been of his Counſel, ſhould not this friend have been taken away? Doth

Or if we have not, God is ſtill ours, who rules the world, and not we.

he will things becauſe he will? Perhaps there is no reaſon at all for our wills, and we are in love with a thing, we know not why: ſhall we think that he is ſo in like manner? Or if we have any reaſons, are not his better? We would have the life of a Child that he may be a comfort unto us; God will have us to part with him, that he himſelf may be our only comfort. We ſhould chuſe his life, that he might enjoy the things that we have got: But God thinks fit that he ſhould dye, that we may put our Eſtates to better uſes, whereby we are aſſured he may be more glorified. Or perhaps we deſire our Children may live for God's glory ſake, that they may honour and ſerve him in the World: But cannot he tell what is beſt for his own Glory? Is he ſo careleſs of that as to take away the things without which he cannot be ſerved? Let us then ceaſe our complaints, unleſs we would have him to let us govern the World. But he was taken away, will ſome ſay, before his time, elſe I ſhould be content. I ſhall anſwer this as *Photius* doth (who accords with *Baſil* the Great, before mentioned,) Μή μοι γένοιτο τοιαύτην φωνὴν ἀκοῦσαι, Let me

Epi. 234.

hear

hear no ſuch word I beſeech you, a word too bold to be ſpoken, and more bold to be thought. Before the time do you ſay? Then why was he not thought to come before the time, when he came out of his Mothers Womb? There is no reaſon for it but this, that it was the will and pleaſure of God that he ſhould be born at ſuch a time. And muſt God appoint the time of his birth, and we ſet the time of his death? Did the Workman give him a Being in good time, and take him to himſelf, not knowing the fitteſt Seaſon? From a Drop he made him to become a Lump of Fleſh. He formed the Fleſh into Parts, he brought him into the light, and he kept him in his Infancy and Childhood. Was any of theſe out of due time? Why then ſhould it be out of ſeaſon when he tranſlated him to another life? Let us do therefore as *David* did, who prayed and wept as long as he could hope the Decree of God was not abſolute concerning his Childs death, but when he ſaw that it was irreverſible, he comforted himſelf. Let us alway ſay as *Job* doth, *The Lord giveth, and the Lord taketh away, and bleſſed be the name of the Lord.* And let this be further conſider-

ed to the enforcing of this truth, that *if the will of the Lord muſt be born, then it muſt be done.* And his will is, that we ſhould take all things patiently, yea, cheerfully from his hands. And therefore if we mourn immoderately, what do we but only add ſin unto our pain? as there is a time to laugh, ſo there is a time to weep: But there is no more time to weep ſuperfluouſly, than there is to laugh idly and profuſely. Both in the one and in the other we muſt be wholly ſubject to the Will of God. But that Will of God, as I ſaid, is very wiſe in every thing, and therefore he intends to turn our mourning into laughter, and by every ſad thing that doth befal us, to make our hearts glad. He always gives ſomething better than he takes away, if we would but ſeek after it; and oftentimes he takes one thing away that we may ſeek after the better. But alas! our blindneſs is ſo great, that we value not that which brings us profit, unleſs it be ſweet to our taſte. We let our paſſion judge, and not our reaſon; and therefore we think there is no good in a bitter Cup, and no danger in a pleaſant Draught. We lament and mourn when

we

we ought to think our ſelves great Gainers; and we rejoice and leap, when perhaps a croſs of the greateſt burthen hath befallen us. Let us ſtay a while therefore, and expect the end of things before we mourn too much. And let us but deſire to be cured, rather than pleaſed; to have our ſouls amended, rather than our fancy humoured; and we ſhall have great reaſon to thank God for every thing that comes to us.

VI. And this will lead me to another Conſideration, concerning the *Goodneſs of God*, in all that he doth. Ask thy ſelf therefore, *Doth not God do all things for our Good?* Do we wiſh better to our ſelves than God doth? Hath not He the greateſt care of all his Creatures, to ſee that it be well with them? Did he make them for any other end than that they might be happy? Is there the leaſt Sparrow, as I ſaid before, that falls to the ground without our Fathers Providence? Then Mankind muſt needs be under a greater love, and none of them can dye by chance, but by his direction. And above all other men, He hath a ſingular care

And he rules it better than we could do.

over the perſons of good Chriſtians, the very hairs of whoſe heads are all numbred. If not ſo much as an hair can drop off without Him, much leſs can any Body of them fall into their Graves, but He hath a hand in it. But ſtill He hath a more ſpecial Providence over ſuch Chriſtians as are Fatherleſs and Widows, helpleſs and deſtitute of all ſuccour. And therefore as it was his goodneſs that took their friends away, ſo much more will his goodneſs take care of them whom he hath left none elſe to take care of. He conſiders us not only as his Children, but as Children placed in the midſt of ſuch and ſuch circumſtances: as deſolate and ſad, as left only to his Providence and tuition. And therefore it is that the Pſalmiſt ſaith, *Thou art the Helper of the fatherleſs.* And in another place, *A Father of the fatherleſs, and a Judge of the Widow, is God in his holy habitation. I am poor and ſorrowful, let thy ſalvation ſet me up on high.* Yea and all good men are full of compaſſion to ſuch perſons: So that *The bleſſings of thoſe that are ready to periſh come upon them; and they cauſe the Widows heart to ſing for joy.*

Pſal. 10. 14.
Pſal. 68. 5.
Pſal. 69. 23.
Job 29. 12, 14.

It

It is an excellent Saying of the Royal Philosopher *Antoninus*, worthy to be engraven upon our minds, *If there be a God, then nothing can be hurtful to us, for he will not involve us in evil. But if either there be none, or he take no care of mens matters; what shall I live for in a World that is without a God, or without a Providence? But there is a God, and he cares for men also, and hath put into their power not to fall into those things which are truly evil. And for the rest that befal us, if any thing of them had been evil, he would have provided that we should have been able not to have fallen into that neither.* But if this great person had known also that God leaves us not only to our own power, when he sends any thing upon us, but that he hath a peculiar love to his Servants when they are in trouble, and affords them his assistance: He would have said on this sort, *If we be not alone without God, then nothing need discomfort us, for he is the God of all comfort. If we be alone, then we had need to be most discomforted for that, and never endure in a condition without God. But we are not alone, and*

Εἰ μὲν Θεοί εἰσιν, οὐδὲν δεινόν. Κακῷ γάρ τε οὐκ ἂν περιβάλοιεν, &c. *Lib.* 2. *Sect.* 11.

we are leaſt alone when we are alone; and have him moſt, when we have other things leaſt. Therefore he hath put it into our power not to be troubled, but to go to him for comfort in all that befalls us; and if there were no comfort in him for us in ſuch caſes, then they ſhould not have befaln us. Let us not therefore mourn as long as we have a God, and as long as all things make us ſeek for our comfort in him.

Grief will end, let us end it.

VII. Let us ask our ſelves, *How long we intend to mourn?* Doth any man intend to continue it all his life? Then he may fall into the follies of *Auguſtus*, who made the Image of his Nephew, whom he dearly loved, be placed in his Bed-Chamber, that he might kiſs it and embrace it daily. Or the dotage of *Alexander* will be a fit puniſhment for us, who built Temples, and commanded ſacred ſolemnities every year for his beloved *Epheſtion*. Do you intend every year to have a Funeral Sermon? To go and weep over their Graves at that time, as you do when they are firſt put into them? If not, ſet ſome meaſures to your mourning, for of it ſelf it knows no meaſure. And if you

you intend not to weep always, why can you not ceaſe now? If it be not a thing to be lamented for ever; why ſhould it be ſo ſadly lamented at all? Decency indeed doth require ſome mourning, and natural affection muſt be allowed its tears: but we muſt ſtay them as ſoon as may be, and not mourn as if we thought we could never mourn enough. For if we think ſo, then we muſt mourn alway, or elſe we ſhew that we had no reaſon to mourn ſo much. But if any man be reſolved to let the ſorrow take its courſe, and run as far as ever it can, let me tell him, that either his ſorrow will ſpend him, or elſe it will ſpend it ſelf, and ſo be cured without any thanks at all to him. It is a trite thing which I am going to add, but (to ſpeak with *Seneca*) I will not therefore forbear to ſpeak it, becauſe it is ſpoken by all: So it falls out that *he who will not put an end to his own grief, time will end it for him.* But this is moſt diſhonourable as hath been already ſaid, to expect, till it put an end to it ſelf, when it can run no longer, and not to end it our own ſelves by not permitting it to run at all without our leave. To be weary

of weeping is the baſeſt remedy for grief. It is far better for us to leave grief, than to let it leave us. It is a ſhame to let time conquer that, which hath conquered us. Seeing it muſt ceaſe, let it ceaſe by our valour and ſtrength, not by its own weakneſs. Let it dye by our hands, and not merely becauſe it can live no longer.

We are weary of nothing ſooner than of grief, and therefore let us ceaſe that which if we would, we cannot long continue. It is well obſerved by *Pliny* the ſecond, that as a crude Wound is very angry under the Chirurgions hand, but in a ſhort time doth both ſuffer it and require it; ſo a freſh grief doth uſe to reject and deſpiſe all comfort, but ſhortly after, not only receives it moſt courteouſly, but alſo deſires and expects it. And ſeeing if it can find no comfort, it will fairly ceaſe it ſelf; it is more like men, that we ſhould comfort our ſelves and put a period to it.

Lib. 5. Epiſt. 16.

It may do us much harm before it ends.

VIII. Ask thy ſelf again, *To what purpoſe is all my mourning?* Every wiſe man intends ſome good to himſelf in what he doth; and therefore unleſs ſorrow will do us ſome good, it is a fool-

iſh

iſh thing to indulge unto it. But can any man that hath had his fill of it, tell us what ſatisfaction it hath given him? May we not put all our gains in our eyes (as the Proverb is) after they have wept ſo immoderately? Doth any man ſay he is glad that he mourned ſo much? Then he had beſt mourn again, if there be ſo much gladneſs and profit in it. Had we not better ſay with *David* concerning his Child when it was dead, I ſhall go to him, but he ſhall not return to me? I may bring my ſelf in ſorrow to my Grave, but I cannot bring him up from the dead. I cannot water him with my tears, as we do a dry Plant, that he may ſpring up again; but I may eaſily drown my ſelf, and learn others by my example not to weep ſo much for me. What I would not have them do for me, why ſhould I do for another? Why ſhould I make my ſelf miſerable, and make no Body elſe the better? The truth is, if there were only no good in it, it were the leſs matter; but it doth us likewiſe not a little harm. Though it will end of it ſelf, yet it may breed us no ſmall trouble before it end. This is all the comfort that ſuch a man hath, and it is a very poor one; that

Πολλὺς ἀπώλεσε λύπη ὐ μόνον Σῶμα διαφθείρασα, &c. *Pho. Epi.* 234.

that if his grief do not kill him, it will kill it self: But many an one hath grief destroyed; many a body hath it distempered; and given most mortal wounds also to the soul it self. Many affections move the soul most vehemently; but none more than grief, which hath been the cause of madness in some (as *Plutarch* hath observed) and in others hath bred incurable Diseases, and made others destroy themselves. And this it may do either *naturally*, for nothing eats the heart so much as grief, nothing casts such a dampt on the vital spirits as immoderate sorrows; or else *providentially* by God's anger, who is displeased to see us so angry and repining, and often inflicts worse things upon us than those which we causlesly make the matter of so doleful complaints. Let us therefore cease that which brings such troubles before it cease it self; and when it is ceased, gives us a new sorrow, to think that we should be so unreasonably sorrowful.

We must write upon this, as well as upon inordinate joys, *Vanity of vanities, all is vanity and vexation of Spirit.* And therefore let us not be troubled

bled now, leſt we be troubled more afterward, to conſider how fooliſhly we were troubled. The Fable of *Niobe* which tells how ſhe turned her ſelf with ſorrow into a ſtone, doth but ſignifie the ſtupidity and dullneſs that waits upon grief, and the exceſſive melancholly into which it ſometime caſts us, which renders us as inſenſible as a ſtone. Take heed how you grow in love with ſadneſs, for it hath no profit wherewithal to recompenſe your affection to it; but pays your folly only with it ſelf, and ſuch diſeaſes as ordinarily uſe to accompany it. And we ſhould be the leſs in love with it, becauſe there are ſo many occaſions of it in our lives. We need not weep ſo much for the loſs of one thing, for we muſt expect continual loſſes. The World is not ſuch a place that we ſhould take care to ſpend all our tears at one time; we ſhall have occaſion enough for them, if we have any mind to weeping. Let us beſtow therefore the leſs upon one, becauſe there are ſo many objects to ſollicite our ſorrows. And if our ſouls be tender, and apt to receive the impreſſions of doleful things, we have the more need to comfort our ſelves; for every

grief

grief will but make us still more apt to grieve.

And besides, what a folly is it thus to dye with continual grief for him, who if he did grieve to dye, his grief continued but a little while: He dyed but once; why should we die always? It is certain we must dye, but of all deaths let us not dye with grief; and much less for grief about that which we see we cannot avoid our selves. But let us be furthest of all from making our life a perpetual death; and grieving for that, which by grief we may so soon run our selves into.

Weep no more for thy friend, than thou wouldst have had him weep for thee.

IX. Ask thy self again, *Whether two friends do not think that one of them must dye first?* Do we not see that in the common course of things, one man goes before another to his Grave? Who then (if it had been permitted to thy choice) wouldst thou have appointed to be the Leader unto the other? Wouldst thou have given thy self the preheminence, and resolved to have shewn him the way? Then Death it seems is a good thing; for if it were evil, we can scarce believe thy self-love is so little as to wish it might be thy portion

portion before anothers. And if it be good, then thou mayſt ſoon ſatisfie the pretence of loving them better than thy ſelf, by being glad that they enjoy it before thy ſelf. Or wouldſt thou have had both gone together and been incloſed in the ſame Coffin, and interred in the ſame Grave? Then it ſeems it is no ſuch great matter to dye as thou makeſt it, ſeeing thou art ſo willing to dye alſo. And if it be no great matter for thee to live, then no more was it unto him. If the ſorrow of living without him, be greater than the ſorrow of dying with him, why then was not he deſirous that thou ſhouldſt dye? And why did he pray for thy life and health when he dyed? And if he would not have thee to dye alſo when he dyed, why doſt thou then live in a kind of Death, and enjoyeſt not thy ſelf, nor the pleaſures of Life? Either reſolve to dye alſo, or elſe to live as a man ſhould do.

X. Ask thy ſelf *How can I take my own death?* Certain it is that thou muſt dye alſo; but if thou canſt not part with a friend, how canſt thou part with thy ſelf? How wilt thou endure

If his death be ſo ſad, thou wilt not be able to bear thy own.

dure that ſoul and body ſhould be ſeparated, if thou canſt not ſhake hands with another Body diſtinct from thine? Are not they the moſt ancient friends? Is not their union more ſtrict and cloſe? Can two men cleave ſo together as thy ſoul embraces its companion? What then wilt thou do when their bonds ſhall be untyed, if thou canſt not bear the rupture of leſſer cords of love? What wilt thou think when thy ſoul ſits on thy lips, and gives thy body a farewel-kiſs, if thou canſt not cloſe the eyes of thy friend without ſo many tears? Will thy ſoul mourn after thy body is dead, as thou doſt now lament the death of thy friend? Will it groan and ſigh, to think of the hole where its fleſh lies? Will it ſigh to think that its old companion is then become the companion of Worms? If not; then let it not groan ſo heavily for a leſs matter that is now befaln it. If it will; then why art thou troubled for thy friend, and not for thy own ſelf, to think how ſad thou muſt one day be? The fear of thy own death, muſt more than equal thy ſorrow for the death of another man. And how canſt thou have time to think on any thing elſe, if thou doſt fear it?

Or

Or if thou doſt not fear it; how canſt thou fall under thy ſorrow, who haſt overcome ſo great a fear?

Doſt thou intend to go crying out of the World? If not, then be not now diſmayed at that which thou muſt bear ſo valiantly thy ſelf. Then do not mourn ſo much for the loſs of anothers life, which will but put ſelf-love into a moſt piteous caſe, when thou comeſt to yield up thy own. Death is no ſtrange thing (as I have ſaid) for we muſt all dye. But then why ſhould we mourn ſo much, if it be ſuch an uſual thing? If we mourn exceſſively, it is a ſign we think not of the commonneſs of it, and then how ſhall we take our own death, ſeeing it is ſuch a Stranger to our thoughts? Let us but comfort our ſelves upon ſolid grounds againſt our own departure, and I will warrant you that ſhall cure all our other lamentations. Let us but dare to dye our ſelves, and we ſhall not dare to cry ſo much for any mans death.

Iſidore of *Peluſium* thinks that our Saviour did not mourn for his friend *Lazarus* becauſe he was dead (for he knew that he was going to raiſe him from *Lib.* 2 *Epiſt.* 17.

from the dead) but becauſe he was to live again: And to come from the Haven where he was arrived, back again into the Waves and Storms; from the Crown which he enjoyed, to a new Encounter with his Enemies.

If thou doſt not believe his interpretation, yet doſt thou believe the thing? Doſt thou ſeriouſly conſider that the miſery of this World is ſo great, that we ſhould rather weep that we are in it, than that others are gone out of it? Then I ask thee again, whether when thou art dead and well, thou wouldſt, willingly live again? If not, then thou knoweſt what to ſay to thy ſelf concerning thy friends death. If thou wouldſt, then it ſeems thou cánſt be contented with this grief; and I will not go about to comfort thee, ſeeing thou loveſt life with all the miſeries thou createſt to thy ſelf.

But the very truth is, we are ſo ſenſible of our Bodies, and have ſo little feeling of our ſouls or Divine things, that it is ready to make us think we are not, when our Bodies are dead. This makes death ſuch a terrible thing. This makes both our own and others death ſo heavy, becauſe it ſeems as if there were

were an extinction of us. That which we feel not, nor have any ſenſe of within us, as if it was not. And therefore if we feel not heavenly things, and perceive not that we have a ſoul; we ſhall receive death as if it was the loſs of our ſelves, and then who can but be ſad? Let us live therefore in a ſenſe of ſuch things as may make us dye willingly, and think that we our ſelves are not loſt; and then we ſhall not think that we have loſt our good friends, nor lay their death ſo much to heart.

XI. Ask thy ſelf likewiſe, *How wilt thou be able to comfort others, if thou canſt not comfort thy ſelf?* It ſhould ſeem by thy tears that thou art very ambitious of the name of a friend? but if thou be not able to comfort thy friend, what is he the better for thee? And how didſt thou deſerve to have the friend which thou haſt loſt? If thou art able, or haſt ever given any comfort unto others, adminiſter then the ſame Cordials to thy ſelf. Why ſhould not that ſatisfie thee, which thou expectedſt with ſo much reaſon ſhould ſatisfie them? What thou wouldſt ſay to

Nor wilt thou be able to help others to bear their ſorrows.

to another if his friend was dead, that ſay to thy ſelf. And if thou wouldſt wonder that he ſhould reject all comfort, then do not make thy ſelf a wonder. Didſt thou never tell any man that it is a ſhame to be impatient, when we can cure our ſelves? That they ſuffer nothing but what God and Nature have appointed; that we muſt all expect ſuch loſſes; that no body knows whoſe turn is next? Take then thy own counſel, and be not ſuch a Phyſician as cannot cure himſelf at all. Is thy diſtemper different from theirs? Are there not the ſame griefs and maladies in their minds? Then the ſame medicine will cure thee that thou gaveſt them. Or if it would not cure them, then thou waſt much to blame that didſt not ſeek a better both for them and thee. Or is thine ſome ſtrange loſs, the like to which never any ſuffered? Then this may comfort thee, that thou ſhalt never ſuffer the like again. For it would be more ſtrange, if a thing that never came before ſhould twice fall upon one man. If it be ſo ſtrange to thee, then thy courage will be as ſtrange to others. If thou art drawn into an example of ſufferings, then thou mayſt render thy

ſelf

ſelf an example to all of patience and contentedneſs. And ſo *Seneca* ſaith of the Brother of *Druſus*, that though *Druſus* dyed in the midſt of his embraces, and with his kiſſes warm upon his mouth; though he dyed in the very height of his fortune, with the moſt warlike Nations dead at his feet; yet he not only put a meaſure to his own grief, but taught all the Army how to be moderate alſo. And indeed he could not have ſtopt the tears of others, unleſs he had been of ſo brave a ſpirit as firſt to ſtop his own. If thou art a friend therefore unto any, let them all learn of thee how to be well ſatisfied. Comfort thy ſelf as thou haſt comforted others, or elſe as thou doſt intend to comfort them. And let it be ſeen by thy worthy behaviour toward thy ſelf, that thou art worthy to be a friend to another perſon.

XII. Ask thy ſelf again, *Whether friends only be mortal?* Do none dye but they that love us? Muſt not all our enemies and they that hate us dye alſo? Death then that makes thee ſad, may give thee comfort. As it puts an end to ſome comforts, ſo it is the common end

Death doth ſometime befriend us.

end of all miſeries. Though we may not wiſh for the death of any, yet it is no harm to think that they muſt dye who hate us, and their rage ſhall not laſt for ever. If nothing can ceaſe their malignity, yet Death can. It hath done us then no ſuch wrong, but what it can repay us with the ſame hand that did it. Though we have now no friend, yet ſhortly we may have no enemy neither. This was one ſupport to the Chriſtians under their perſecutions, that though their Enemies (like *Saul*) did breathe out nothing but threatnings and ſlaughters againſt them, yet their breath was but in their noſtrils, and might ſoon evaporate and vaniſh away. *Julian*, called the Apoſtate, had done more hurt to the Chriſtians than the ten Perſecutions, if Death had not ſuddenly wounded him with one of his Arrows.

The *Marian* flames had devoured in all likelyhood a great many more Bodies, if Death had not ſhortned her Reign, and ſo extinguiſhed the fires. We have no reaſon then to look upon it as unkind, which may do us ſo many courteſies: nor to accuſe that of cruelty to us, which

deſtroys

deſtroys the cruelty of others towards us.

XIII. And now may you not well make one Queſtion more to your ſelves, and ſay, *Is there not more reaſon to be comforted, than there is to be ſad?* If there be (as certainly there is) what ſhould hinder your comfort, if you live by reaſon? If you do not live by it, then nothing that a man can ſay will comfort you. Nothing will cheer us unleſs we think of it, and make it our own by meditation: neither will any thing ſadden us unleſs we think of it alſo. Seeing then they are our own thoughts that make us either ſad or merry, and we have more comfortable thoughts than heavy, we cannot but be of good cheer, if we will not be Enemies to our ſelves. All that we can ſay for our ſadneſs is, that we have loſt a friend, a very dear and perhaps only friend. But you have heard that there are more in the World, and that you have not loſt this; and that you have more comforts remaining than are taken away; and that if you had none but God, you had enough; and if you will read again what hath been ſaid, twenty other

Contentment. hath more to ſay for it ſelf, than grief hath.

other reaſons will offer themſelves to chear, for one that ariſes to make you ſad. If there were no reaſon at all to be ſad, then none need ſpend any time in giving comfort: But if they be very few in compare with others, and we are made to follow the moſt and ſtrongeſt reaſons, then he is not to be pitied, who notwithſtanding the ſmall reaſon of his ſorrow, will not be of good comfort.

The greateſt cauſe that I know of this ſort of trouble, is, when many that we love, dye ſoon after one another. So it happened to that Prince (which the L. *Mountaigne* ſpeaks of) who received the news of his Elder Brothers death, whom he highly eſteemed, with a great deal of conſtancy; and ſhortly after the tidings of his younger Brothers deceaſe, in whom he placed much hope, did not alter the ſmoothneſs of his countenance. But when one of his Servants dyed not long after that, he ſuffered himſelf to be ſo far tranſported, that he quitted his former reſolution, and gave up himſelf to all grief and ſorrow. The reaſon of this was not from the love that he bare to his perſon more than the reſt, but (as he well ſaith) becauſe being

L. 1. Eſſay cap. 2.

top

top full of ſorrow before, the next flood muſt needs break the banks, or overflow all the bounds of patience.

And ſo *Hier. Cardan* tells us, that after he had patiently born many reproaches, and the cruel infamous death of a Son of great hopes; and the dangerous ſickneſs of another Son, and the death of his Parents, and Wife, with many other evils; yea and after he wrote a Book of Conſolation againſt all theſe evils; yet he was overcome with grief at the death of an *Engliſh* Youth, whom he brought from *Dover* with him, as he paſſed from *Scotland*, in the time of *Edward* the Sixth. And he gives the ſame reaſon for it that the other doth; *Fatigatum multis adverſis, oppreſſit me hæc extrema infelicitas:* being wearied before with many griefs, this laſt unhappineſs made me fall to the ground. It was not its ſtrength, but his own foregoing weakneſs that made him fall. It was not heavy, but it came upon the back of many other loads, and ſo oppreſſed him. *In Dialog. cui tit. Guiliel-mus.*

But ſomething hath been ſaid to this alſo; For holy *Job* was in the ſame condition and far worſe; one meſſenger

did tread upon the heels of another to bring him tidings of his miſery, and yet he was patient, though he himſelf likewiſe was in his own body moſt ſadly afflicted. We have the ſame grounds of comfort that he had, and abundance more than was known in thoſe younger times. And when one cauſe of trouble falls upon the neck of another, we can add one reaſon likewiſe unto another, and ſo be comforted. For our troubles can never be ſo many, as the cauſes of our conſolation are. Yea one ſingle reaſon of thoſe that I have propounded will anſwer all. Do we not know very well that all friends are mortal? Then it can be no new thing (if we will conſider it) for two or three to die after we have loſt one: But the loſs of one doth rather mind us of the mortality of all. And doth not God govern the World in the death of the laſt as well as of the firſt? Then there is no leſs wiſdom and goodneſs in it when many die, than when one. He that can ſolidly comfort himſelf in the death of one, will not be immoderately troubled for the loſs of more. If we let our grief indeed work under ground, while nothing of it appears: if our

hearts

hearts be loaded with it, though our eyes look not heavily before others; then it is no wonder if it do at laſt break forth when the heart is overcharged, and can find no other way to eaſe it ſelf. But if we take a courſe to comfort our hearts at the very firſt, and make them truly contented, or if we let not the grief ſettle it ſelf, but labour to diſlodge it, then we ſhall be the better diſpoſed to bear ſuch another croſs with the like patience. For then a new trouble doth not come upon the other, but only follows after it: It doth not add to the former, but only comes in its ſtead; it doth not augment, but only renew our grief.

XIV. And now is it not time to conclude theſe queſtions, and to ſay to your ſelves, *Why ſhould not reaſon do that which little or no reaſon can do?* The more we are men, ſhall we be the leſs in peace, and cry like children? Nay, children weep while they ſee their Parents put into the Grave, and within a day or two they forget their ſorrows; why cannot we do ſo alſo? Though they know not their loſs, yet they know not the reaſons neither why they ſhould not

We ſhould not be the more troubled, becauſe we underſtand our trouble.

be diſcontented for their loſs. Though they have little underſtanding of their ſufferings, yet they have as little knowledge of our comforts and ſupports. And as for bruit creatures, you ſee that they make a doleful noiſe for the loſs of their young a very ſhort while, and then they remember it no more. Some of the people of *Cous* (if I forget not) uſed at the age of ſeventy years either to kill their Parents, or pine them to death, and to rejoyce much at it. They thought that they had lived long enough, and that it was both a miſery to themſelves, and a great burden to their children to have them continue any longer. The *Caſpians* alſo and ſome of the people of old *Spain* had the like cuſtom, which we well call inhumane and barbarous. But why cannot underſtanding teach us that, which want of underſtanding taught them? Why ſhould Barbariſm make them rejoyce at what they did themſelves, and Chriſtianity make us ſad at what is done by God and the order of things? St. *Hierome* reports, that in his time there was at *Rome*, a man who had had twenty Wives, married to a woman who had had two and twenty Husbands. There

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was great expectations which of them ſhould die firſt; and when the man buried her, his neighbours crowned him with Laurel, and cauſed him to bear a bough of Palm in his hand, in token of a Victory, at his wives Funerals. It ſeems that men can ſport at death if they liſt, and laugh at that which makes ſo many cry. Why then cannot reaſon make us moderately ſad to bear that, which humour and fancy can make men not to lament at all? Why cannot our Religion do more with us, than the people or our friends, who, it is like, can laugh us ſometimes out of our ſorrows?

If I have not ſaid too much in this argument, I have ſome confidence, that I have not ſaid too little. And indeed I have ſaid more than I firſt intended, and ſo much that if any have the patience to read it through, methinks the very length of the diſcourſe ſhould make them forget their ſorrows; and by thinking ſo long upon another thing, they ſhould not remember what they thought upon before. One Soul is ſcarce big enough to hold all theſe conſiderations, and the thoughts of grief alſo. Here are ſo many that they are able to thruſt

sorrow out of doors by their multitude, if not by their strength and force.

And yet notwithstanding I must detain you a little longer before I give your thoughts leave to turn themselves to other things. For I am of the mind that all these considerations will only asswage the grief, and pricking of the wound: but will not quite heal it, and take away its putrefaction. I shall therefore commend two or three things for the pressing out all the filthy matter, for the closing of the sore, and to make the Soul perfectly whole and sound

SECT.

SECT. VIII.

Some other things are propoſed for the perfect cure of the ſoul; The firſt of which is deadneſs to the World; and the caſting out falſe opinions. The ſecond is the changing of our ſorrow into another kind. The third is the Life of our Lord Jeſus.

I. It is not their death but the life of ſomething elſe that troubles us.

BE *dead to all things*, and thou wilt not be offended that they die. Mortifie thy ſpirit to the world and all things that are in it, and when thou haſt left them, it will ſeem no wonder that they leave thee. Think with thy ſelf often that thy friends are dead, that thou ſeeſt them carried to the grave, that thou beholdeſt worms crawling out of their eyes and mouth, and try how thou art able to bear that thought. Think that he or ſhe that lies in thy Bed by thy ſide, is as cold as a ſtone; think that thou embraceſt the carkaſs of thy dear friend, and ask thy Soul how it can brook it. Think thus often, and though thy Soul may ſtart at the firſt, yet at laſt it will be patient. That little ſadneſs will baniſh and chaſe away all the greater,

er, that else would seize on thee hereafter. There will be little to do when death comes, if thou constantly dost this. Thy soul will be so loose from them, that thou wilt not give a shriek: none will hear the strings crack when you are separated. Death will not be a breaking of your society, but a fair and easie untying of it. Nothing will happen to you but what you have looked for long before; and you shall be able to say, This is not the first time that I have seen my dear friend dead. Yea, think with thy self that thou seest thy own body laid in the grave, and that thou feelest thy self as cold as a clod of earth. Think that thou art returned into rottenness and dirt; and that thou art forgotten by thy neighbours. If thy Soul can endure these thoughts, then why should it be troubled at the death of another? This is a kind of death to be so separated from thy body in thy thoughts. It is all one not to be in the body, and not to feel that thou art in it. Raise thy mind then up toward heavenly things; fix thy thoughts on God and the life to come; think that thou seest thy self in Heaven among the Saints of God; and while thy Soul

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is there, it is not in thy body here below. This kind of death differs from that which will be hereafter, in this only; that then thou wilt be more perfectly out of thy body. But if there be no trouble in this separation which thou now makest even whilst thou art in it, there will be far less trouble (one would think) quite to part with it, and to get from it.

And the way to be dead to those earthly things, is, to change our opinion of them, and to see them to be what indeed they are, empty and unsatisfying, chaneable and unconstant. Of this I have spoken before in the former discourse; but seeing it is a thing so great and fundamental to our contentment, let me again present you with it. We are the cause of our own grief, by magnifying the things of the world to such a value, that the loss of them shall be worth so many tears. We think that they are happy who are rich and honourable, though they be never so wicked and unskilful how to live. We presently cry up a man for wise, and what not? Who (to use *Arrianus* his phraise) is preferred by *Cæsar*, though it be but to be Groom of his Close stool.

We must not let false opinions live.

ὅταν Καῖσαρ αὐτὸν ἐπὶ τοῦ λασάνου ποιούσῃ &c. *L.* 1. *cap.* 19.

And on the contrary, we despise vertue if it be in a thread-bare coat, and count him a fool who is unfortunate. No wonder then, that we cry and whine like children, when we lose any of these worldly things; seeing we think our selves more happy than men in the enjoyment of them. We think that we are undone when we part with that which we have such an high opinion of; and there is no way to make us think that all his safe, but by altering of that foolish opinion. We expect what cannot be, and will not be content with what may easily be. We cannot make the things of this world to be still and quiet, but may make our selves so; and the way to that quietness is well to consider their inconstancy, and that our happiness is in something better.

It was a good rule which *Pythagoras* gave to all his Scholars, and is the same that I would have you learn, Τὴν λεωφόρον μὴ βαδίζειν, *Do not walk in the high way, i. e.* Do not follow the common opinions; be not led by vulgar and popular apprehensions. Rectifie the ordinary conceits which you have carelessly entertained of things, and judge of them

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as they are in themſelves, and not as they are reputed of. If we would do thus, then that which is the cauſe of our ſorrow, would be the cauſe of our tranquility; becauſe nothing hath left us, but that which we knew would not ſtay with us. We mourn now becauſe things are ſo inconſtant; but then we ſhould not mourn, becauſe we knew them to be inconſtant. If we could make it good that any of theſe things are ours, then I might avouch it, that they would never have left us: But if they were not ours, why are we offended, that God doth what he will with his own? And beſides, ſhall we who are ſo inconſtant, oblige all things beſides our ſelves to conſtancy? Shall we whoſe deſires are ſo reſtleſs and uncertain, expect that all things but only we ſhould be ſtable and quiet? No, let us look into our ſelves, and we ſhall find ſo much difficulty to ſettle them, that we ſhall not wonder that other things are unſettled. And again, if things be ſo mutable, why ſhould we not think (as I have already ſaid) that they will one day change to what we would have them? But ſuppoſe they ſhould, what are we the better? If our opinion be not turned too, we ſhall be

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as much afraid to loſe them again, ſeeing they are ſo unconſtant; as now we are deſirous to have them by the benefit of their inconſtancy. We muſt therefore alter our eſteem of things now; elſe we ſhall only change our trouble, but not be rid of it, when things are changed. *Adeo nihil eſt miſerum niſi cum putes, &c.* So certain it is, that nothing is miſerable, but when we think it is ſo; and that nothing will make us happy, unleſs we think that we are happy. And we had better think ſo now, than ſtay to be taught this leſſon by the dear experience of a great many troubles. Let thine eſtate be never ſo proſperous, yet if thine heart be unmortified, thou wilt never be the nearer, but rather the further off from ſettlement. For they that have the greateſt abundance, are the ſooneſt diſturbed by every trifle, becauſe they are not uſed to have any thing go contrary to their humour.

But if thou wilt take any comfort from the unconſtancy of things, let it be this; That if thou thinkeſt thy ſelf therefore unfortunate, becauſe thoſe things are gone that were joyful, then thou maiſt think thy ſelf happy enough, ſeeing the things that are unpleaſant are going

going away alſo. And think I beſeech you once more, and be of this opinion, That there is nothing better in this world to thee than thy ſelf. As long therefore as thou haſt thy ſelf, why ſhouldſt thou be troubled, eſpecially if thou thy ſelf thinkeſt never the worſe of thy ſelf, becauſe thou art poor and deſtitute of friends? For theſe take away nothing of thy ſelf, nor can any thing in the world deprive thee of thy ſelf. And as *Boetius* well ſaith, This is the condition of humane nature, that it then only excels all things here, when it knows it ſelf; but when it doth not, it is below the very Beaſts: For it is natural for them to be ignorant, but for a man it is the baſeſt vice, eſpecially when he is ignorant of himſelf.

There was a Fable among the Heathens which wiſe men underſtood to contain in it great Philoſophy. In the midſt of this ſad diſcourſe, it will pleaſe you, perhaps, if I relate it; and it will pleaſe you a great deal more for to learn and live by it. After *Jupiter* had made the world, he thought that men would not be reſtrained from ſin without rewards and puniſhments; and ſo he made two great barrels, the one full of

good things, the other full of bad, to be ſent down among men as there was occaſion. *Pandora* being very deſirous to know what was in theſe barrels, did one day broach them, and all the good things flew out towards Heaven, and all the bad towards Hell. Hope only and Fear remained in the bottom of theſe Casks; the former in that of Evil things, and the latter in that of Good. When this was done, *Jupiter* threw down theſe empty Tubs to the earth, and all mortals ran at the rareneſs of the ſight, to ſee what they could find in them. Some looked into the one, and ſome into the other, and though both of them were empty, yet they thought verily that the one was full of good, and the other full of evil. And ever ſince it came to paſs that here below we have nothing but a fancy or conceit of Good mixed with fear and jealouſie; and a meer conceit of Evil, with ſome hope in the compound of it. The Moral of it is this, That the things of this world are but empty Goods, and inconſiderable Evils. They are our own opinions that trouble us with the ſhadow of evil, and that flatter us on the other ſide with a fair ſhew of Good.

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All ſubſtantial Good is in Heaven, and all dreadful miſery is in Hell. If we go to Heaven we are well enough whatſoever we loſe; if we fall into ſin and ſo into Hell, we cannot be well, though we ſhould enjoy all the World; and while we ſtay here below, there is no good thing we enjoy but is accompanied with fear: and no evil we ſuffer but is attended with Hope. And there is no hope like that which is laid up in Heaven, of enjoying a bliſs ſincere and pure, without any allay at all. Let us turn our minds then towards theſe heavenly things, which they but dream of in the dark ages of the world. Let us heartily believe the Goſpel which hath brought to light eternal life: And then we ſhall think our ſelves happy enough if we loſe not thoſe things: and perhaps the death of our friends and ſuch like croſſes befal us, that we may not loſe them.

The Almighty Goodneſs draws our thoughts and affections by theſe means, from tranſitory comforts: and calls them up hither where we hope our Friends are arrived. See, ſaith he, here is your Home; here is your reſting place; here is the immortal Inheritance

that

that never fades away. If you love your ſelves, mind the way hither: and ſuffer nothing to turn you out of it. Whatſoever croſs befals you, take it up and carry it along with you: Let it only ſpur you to make the more haſte to Eternal joys. Where when we are once ſeated aloft, amidſt thoſe glorious objects which then ſhall encompaſs us; with what contempt (as an ingenious Perſon * ſpeaks) ſhall we look down upon this Morſel of earth, which men have divided into ſo many Kingdoms; or upon this drop of water, whereof ſo many Seas are compoſed? How ſhall we ſmile to ſee men ſo buſie about the neceſſities of a Body, to which we no ſooner give one thing, but it asks another: and ſo diſquieted through a weakneſs of ſpirit which daily troubles them, as to unwiſh that to day, which the day before they wiſhed for? Enter if it be poſſible, into theſe generous thoughts before hand. Begin to ſpeak of the World, as you will do when you have forſaken it. Acknowledge it to be a place, where you muſt daily loſe ſomething till you have loſt all. And by theſe and the like Meditations, let your ſoul aſſuredly conceive, that having had its

* *M. Malh.* to the Princeſs of *Conty.*

its Original from heaven, it is one of the number of those, which must one day return thither.

In the mean time, when the days of Mourning come, and sorrow will not be denied its place: let me recommend this advice to every man. As soon as it is possible, *Turn thy sorrow for thy friend into sorrow for thy sins.* Remember that thy tears may be due to some other thing, and the cure of that will cure all thy other griefs. If thou art not a Christian, then it is thy duty to mourn neither for one thing nor other, but only to bewail thy self. Let the dead bury the dead (as our Saviour said) do thou presently follow after thy Lord with tears. Take no care of funerals, think of no earthly thing, but only how thou mayst be a Christian. And if thou art so, then thou oughtest to rejoice that thy sins are pardoned, and that thou hast not the greatest cause of grief; and this joy sure will swallow up all thy sorrows. There is scarce any thing so considerable in our bodies that is seen, as our tears; for they are the most notable expressions of what is in our hearts. The hands (as *Ant. Guevara* observes) do work, the feet

II Our tears should be kept for that which is the cause of death, and all our tears

feet do walk, the tongue ſpeaks, but it is the heart only that weeps. The eyes are but the ſponges of the heart, through which its affections are drained and dried up. An afflicted heart hath neither hands to labour, nor feet to walk, nor can it find a tongue to ſpeak, but tears are all that it hath to tell you what it wants. And therefore we ought to reſerve theſe for ſome greater thing than our dead friends, which our heart ought much to be affected withal. As our Saviour ſaid to the Woman of *Jeruſalem* when he was going to the moſt cruel ſufferings, ſo might our friends ſay to us when they are a dying, Weep not for us, but weep for your ſelves, if you be dead while you are alive. Mourn more than you do, if you have not yet mourned for your ſins and amended them: But if you have, then rejoyce in the favour of God, and bleſs him for his Son Jeſus, who is better to thee than ten ſons, or all thy friends which thou lamenteſt. Are our ſins dead as well as our friends? have we buried them in the grave of our Lord? are we riſen again to an heavenly life? Let us go then to God, and pray to him, and praiſe him, and this will give us eaſe. But if we be troubled

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for ſin; then ſure we ſhall not add another ſin by immoderate ſorrow, and forgetfulneſs of God's Goodneſs. If it be ſin we hate, then bitter complaints and diſcontents muſt all be hated. Would you indiſpoſe your ſelf to pray, to praiſe God and meditate in his ſacred Word? Would you render your ſelf unfit to receive the Sacrament of his moſt bleſſed body and blood? If not, then mourn but ſo much as will not hinder any of theſe, and you have leave to mourn as much as you pleaſe. Stop but here, and there is no man will lay any reſtraints upon you. But then how ſhort your mourning muſt be, you will ſoon gueſs, and the Sun muſt not go down upon your grief, no more than it muſt upon your wrath. But if you take no great care whether you diſturb your ſouls or no? then you have moſt reaſon to mourn for that careleſneſs and neglect. Go then and bewail your unkindneſs to God, your unthankfulneſs for his mercies, and unbelief of his Goſpel; for you can never take your hearts in a better time, than when they are ſo ſad; and inclined to be ſorrowful. Tell them that now they are very well diſpoſed for a neceſſary buſineſs; and bid them

them look if there be not something else to bewail that is more considerable. Ask thy self, hast thou not deserved this and ten times more? Wilt thou add another sin, when thou shouldst cease all sins? Hast thou not been careless of seeking God? Hast thou not foolishly wasted the precious time? And art thou not troubled at all for that? Yea art thou now impatient, as if God dealt hardly with thee, and wilt thou spend more time badly, when thou art taught by the death of thy dear friend how short it is? It is most incongruous thus to bewail the death of a child or acquaintance, when thou art like to die thy self both body and soul. And when thou hast mourned for thy sins, thou wilt be taught thereby how little thou oughtest to mourn for thy losses. For even our tears for sin must not be immoderate, and therefore much less must we dare to let them flow in abundance for our losses. So you know the great Apostle commands the *Corinthians* to comfort him that hath been guilty of a great sin, and receive him again into the Church now that he repented, *lest perhaps such an one should be swallowed up with over-much sorrow*, 2 Cor. 2. 7. I

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wiſh all thoſe who are ready to deſtroy themſelves with grief, would ſeriouſly conſider this that we may not overload our hearts with grief, for our ſins themſelves, which are the cauſes of all other ſorrows.

We cannot pleaſe the Devil better than by diſcontent. He would fain oppreſs every good man with ſome paſſion or other; let us take heed how we joyn with him againſt our ſelves. If we have left his ſervice, that is enough to provoke him. If we have bid defiance to his pleaſures, this doth incenſe him, and we muſt expect that he will endeavour to overcome us with griefs.

The Devil is mad againſt all good men; and therefore let us all thoſe who have irritated him againſt them, beware how they now prove cowards, and execute his vengeance for him with their own hands. Let us take heed (as *Photius* excellently expreſſeth it) leſt we be good at ſtirring up and provoking the envy and rage of our adverſary; but naught at reſiſting and overcoming him by patience and perſeverance to the end. *Κινῆσαι μὲν ἀγαθοὶ, Νικῆσαι δ' ὀκνηροί.*

But

But if we muſt needs weep for the loſs of ſomething here, let it be for the afflictions of the people of God. Let us mourn to ſee the Church ſit like a widow in her black garments. Let it pity us to ſee the blood of God's ſervants ſhed like water upon the ground. If our own ſins do not trouble us, let us weep to ſee the wickedneſs of the world, and let our eyes run down with tears to think that men do not keep God's Law. Some ſuch chanel we ſhould cut for our tears, and not let them ſpend themſelves on this faſhion about our own perſonal troubles. This is a method both to ſtop our tears, and likewiſe to make them uſeful to us while they run. It is a way to eaſe us of our preſent grief, and of all others alſo. We ſhall exchange that ſorrow that would have troubled us, for a great deal of joy and comfort. Whereas our worldly grief would have left the heart ſad, this will leave it light and merry.

III: The life of our Lord Jeſus gives us the greateſt comfort againſt death.

Believe throughly that the Lord Jeſus lives, and ſo thou mayſt both expect a reſurrection from the dead, and likewiſe hope for comfort from him when thou art left ſad and deſolate. The body it ſelf doth not die any more than corn

corn doth; which dies, that it may live and ſpring up again with large gain and advantage. Are we loth to throw the corn into the ground, and do we not patiently expect till the harveſt comes? Why ſhould we then bury our friends with ſo many tears, ſeeing they are but laid in the womb of their mother again, that by the power of God they may have a better birth? The Heathen could ſay much to comfort themſelves, but they knew not this comfort; for indeed they were rather *contented*, than *comforted*. Thoſe that thought themſelves moſt wiſe, and judged that they had the beſt ſupports, did only dream that the Soul might take another body, and ſhift its place at ſeveral times: But we know that there will be a time, when even our ſcattered aſhes will fly into one anothers embraces again; and a new life will breathe into our duſt, and make it ſtand upon its feet. And then in the mean time, if our condition be never ſo ſad, and we be left all alone; why do we not ſolace our ſelves in the great compaſſion of our High Prieſt, who hath a feeling of all our miſeries which we endure? Can we expect that ever he ſhould love us more than when we are

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like unto him in sufferings? We should be so far from being sad at what befals us, that we should think, if our condition was a little worse, we should be more dear unto him than now we are, when nothing extraordinary is happned to us. No man can be alone as long as he lives who hath said, I will not leave you comfortless like fatherless children, I will come to you. Did not he bid his Disciples to be well content, when he himself died? Did not he leave his peace with them, and bid them that their hearts should not be troubled? And what is the death of one of our friends to the departure of the best friend in the world that ever was, from his little flock of friends? Did not Christ know what he said, when he was going to die? Did he advise them not to be troubled, when it was impossible that they should be otherwise? And if they were not to be troubled then, I am sure we have less reason to be troubled now; both because we have a less loss to bewail, and we have a stronger and more excellent comfort against our loss. Our friends are as much below him, as his state in the grave was beneath that to which he is now advanced in the Heavens. Their

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hearts were not to be troubled when He that is the Lover of the World was held in the Chains of Death, becauſe they knew that he would looſe them; Why then ſhould we be diſturbed for the Death of one that loves us only, when we know that *Chriſt is riſen, and that he is in the Heavens; Angels, Authorities, and Powers being made ſubject to him?* If an Angel was neceſſary for our Comfort, we ſhould not want his Miniſtry. He is ſo full of Love and Compaſſion towards us, that if he did not think he had left Cordials enough to ſupport us, he would come himſelf to cheer us, and raiſe our Friend, as he did *Lazarus*, from the Dead. But now we may well live in hope, *and he hath given us ſtrong Conſolation and good Hope through Grace.* Let us have Patience but a little, and we ſhall not be capable of mourning any more; All Tears ſhall be wiped off from our Eyes, Sighing and Sorrow ſhall fly away.

This is the more deeply to be conſidered, and here our Thoughts ought to ſtay the longer; becauſe this alone without the reſt, if it be rightly weighed, is ſufficient for our Conſolation. I do not deſire you ſhould truſt me, if I do not

produce the moſt authentick Witneſs; the Doctor of the Gentiles, the Founder of Churches, called from Heaven to his Apoſtleſhip, who though he was well read in humane Learning, yet omitting all other things, which might and are wont to be ſaid, He ſtrikes down immoderate Grief for the loſs of our Friends, with this ſingle Thunderbolt. *I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, even as others, which have no hope. For if we believe that Jeſus dyed, and roſe again, even ſo them alſo that ſleep in Jeſus, will God bring with him*, 1 Theſſ. 4. 13, 14. Or as a great Man tranſlates the laſt words, *Even ſo thoſe who ſleep, and are commended unto him by Jeſus, will God bring thither, where they ſhall be with Jeſus.*

It will not be tedious, I believe, if I preſent you with a large Paraphraſe, which that excellent Perſon, upon ſuch an occaſion as this I am treating of, hath left in a Letter of his, upon theſe words. *Grotius* I mean, who from hence derives the beſt Comforts, which he ſent to *Mounſ. du Maurier*, the *French* Ambaſſador then at the *Hague*, for the loſs of his very Dear Conſort.

Epiſt. 26. ad Gallos.

Letters,

Letters, ſays he, are wont to expreſs that briefly, which familiar Diſcourſe explains more liberally. Therefore if St. *Paul*, after he wrote this Epiſtle, viſited again (as is believed) theſe *Macedonian* Diſciples, it is poſſible he might utter this moſt wholeſome Oracle in words more at length, and proſecute it more largely after this manner.

My Friends, whom Nature begot at firſt, and whom the Preaching of the Goſpel hath begot again, to the very ſame Lot and Portion with our ſelves. You know that it is our duty, throughly to bring out whatſoever remains in you of the firſt of theſe. Now your Countenance, your very Habit and Behaviour plainly tell me, that you are afflicted in your Minds, both long and grievouſly, if any of your dear Relations be ſnatched from you. Your Anceſtors you ſaw uſed to be thus miſerably troubled, and you ſee thoſe among whom you live ſtill indulge the like Grief. Great is the Power of Vice, when the Authority of Parents commend it. Great is the Contagion of Diſeaſes, which have rooted themſelves not in ſingle Perſons, but in whole Nations. But you ought to re-

member to what Diſcipline you have given your names; when the waſhing of your bodies, figured the purity of your minds. You promiſed then, that you would renounce the World. Peace with God, I told you, was not to be obtained on lower terms. We have opinions, we have Rites alſo, which ſever us from the World, and make another portion of Mankind. We do not ſo much as give the ſame Name to things, that others do, Thoſe, who they ſay are Dead, we ſay are gone to ſleep. So He taught us to ſpeak, who was the moſt excellent Maſter not only of living but of ſpeaking too.

What is the meaning of this new language? The Greek *Poets and Philoſophers called Sleep, the Image of Death. But the reſemblance doth not hold among them, which with us is moſt exact. We underſtand life, by motion and action: Which the Body wants when it lyes as if it were buried in ſleep. But when the Night is gone, and the Day ſhines, that vigour which was not loſt but intermitted, returns again. And the mind in the mean Seaſon, performing thoſe Offices which it can do without the Body, connects and joins together the ends of both theſe times, by the perpetuity of its action. Juſt ſo,*

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when the end of this mortal life comes, the Body lies ſtupid and idle, whether it ſtill retain the form it had before, or be diſſolved into its Elements. But wait till the great Day break, and then that will appear to have only reſted for a time, which ſeemed to have periſhed. And all that while, that part which is not ſeen, kept poſſeſſion of Life for the whole Man.

Compare with this Faith, that which the reſt of the wandring World imagines. While they differ in the moſt and greateſt things, they all, in a manner, agree in this; that they deſpair of ſeeing the Body return to life, and therefore give away immortality from Man. For Man is an animated Body; not a Mind without a Body, no more than a Body without a Mind. Many of them think that the Mind it ſelf, when it leaves the Body, is either reduced to Nothing, or at leaſt doth not retain the ſtate of its proper ſubſtance. And ſo, with them, the whole man is deſtroyed, without hope of Reſtitution: As appears from thoſe very conſolations which they are wont to give to thoſe that mourn. For they ſay, it is true, the dead are ſenſible of no pleaſure; but then they feel no pain.

And though this be bad enough, yet the opinions of thoſe who make the Mind to ſurvive the Body, are ſtill worſe. For the infernal Regions (that is, the common place, as they will have it, of Minds that leave the Body) they paint as if they were ſome deſolate Wilderneſs, as dark as Pitch, and in ſhort, with ſo diſmal a face, that there is no body, but would willingly eſcape them with another Death. And which is worſt of all, thoſe to whom they remit all other Puniſhments, they deſcribe as perpetually poſſeſſed with an endleſs but vain deſire of returning hither to live again. And if there be any of them (which are but few) that have any better gueſſes, they are doubtful and wavering, more like to Men that wiſh than thoſe that affirm.

But as for you, Brethren, you have learn'd this among the very firſt Elements, (in the A B C as we ſpeak) of your Religion, that Souls departed remain in Life, and that the Body ſhall return to it. The top of our Wiſhes, is the Principal thing in the form of our Initiation. When you were ask'd whether you believed the Reſurrection of the Body and eternal Life: you all anſwered, in the preſence of God and his People, that you believed it. I

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argue with you from this form; to which it is not ſufficient to give a ſlight aſſent. This Perſwaſion ought to root it ſelf in your minds; that it may bring forth ripe, fair, and durable Fruit. To which an attentive Conſideration of the Arguments which moved you to ſubſcribe this belief will contribute very much. We did not intice you with the Ornaments of Speech, nor did we caſt a miſt before rude minds, by a heap or long train of Conſequences. But we brought the buſineſs to that which is common to Men and Women, Learned and Ignorant, Young and Old, and is thought by all to be moſt certain, I mean the judgment of Senſe. One of the greateſt Inquiries into Nature among the Greeks, *aſſigns this cauſe why many things are unknown and cannot be found out; becauſe we cannot ſee them with our Eyes, nor feel them with our Hands, which is the moſt ſure way for Faith to enter into our Mind. But God hath no longer left Men this excuſe for unbelief; having ſet before your Eyes and thruſt into our Hands, an undoubted example and pledge of the thing for which we hope.*

Jeſus Chriſt, the Author of our Faith, was nailed to a Croſs, in the ſight of the

City of Jerusalem, and there remained till he was dead. The Senate beheld this Spectacle, and so did the Band of Roman Souldiers, together with a vast Multitude of Strangers. Who knew likewise that he was buried, and lay in his Grave two Nights and the Day between; as was evident from the Testimony of their Seal, and of the Watch which they set to Guard his Tomb. In this we and our Enemies are agreed; there is no difference, thus far, between us. And yet this very Jesus, thus dead and buried, was seen alive again after that time, by certain Women of our Company; and by his Familiars also, both severally and all the Eleven together; who did not see him only once neither; and there were those who felt his Hands and his Sides. And that there might not want any thing to the full assurance of Faith, he both shewed himself, and spake also to five hundred Witnesses together; the greatest part of which are alive and still testifie this. And, as for my self, I saw him shining in a Divine Majesty; nor was I converted by any body but himself; who made me change my side, and come over and swear Allegiance to him, against whom I had expressed the most poisonous Hatred.

Is there any one that doubts after all this? There is no equal Judge ſure that dares reject ſo many Witneſſes, of unblamable Life, who get nothing by telling a Lye. We are ſo far from making any Gain of this Teſtimony, that it coſts us the loſs of all thoſe things, for which Men are tempted to lye. For this cauſe we incur the Hatred even of our neareſt Kindred, we are deſpoiled of our Goods, baniſhed our Country, and are in hazard of our Life every day. No Man will be at this charge to deceive another.

But if our Teſtimony be received, it is apparent, from the moſt evident Example, that God can reſtore a dead Body to Life again. And that this ſhall really be the Happineſs of all thoſe that follow the Inſtitutes of Chriſt, is apparent from the ſame Argument; if we do but believe what many thouſands heard, that Chriſt hath promiſed it. For the Reſurrection of our Body, Chriſt hath given his Teſtimony; and to Chriſt, his own Reſurrection teſtifies. For the Equity of God would not ſuffer ſuch an Honour to be done to any, but him that told the Truth; eſpecially when he himſelf, before the Event, had given this as a Sign and a Proof that he ſpake nothing but the Truth.

Believe us therefore that Chriſt is made alive again; and believe Chriſt alſo, that they who expire in his Religion ſhall again be made alive likewiſe, unto an immortal Bleſſedneſs, and a bleſſed Immortality. He himſelf will preſent us to his Father, who once obtained of him this priviledge, that he ſhall ask nothing in vain. He ſhall introduce us, Partakers of his Honour, into thoſe places of undiſturbed Peace, where no Diſeaſes can approach the Body, nor Vices find a paſſage to the Soul; where there will be a Life without fear of Death, and Joy without mixture of Grief. Thoſe Pious Chriſtian Souls who are gone away from us, have already a taſte of this Feaſt; in the ſweeteſt Tranquility expecting the accompliſhment of their Felicity, in Conjunction with their Bodies. He that heartily believes theſe things, will be ſo far from grieving overmuch, that he will not be able to refrain from rejoycing with thoſe whom he hath ſent before, to the place where all wiſh to be. For to him who rightly weighs things, they are not dead, but now at laſt have ceaſed to dye.

This place of St. Paul *hath drawn me further than I intended, while I endeavoured to examine every word of it, and the force of thoſe words. For I am cer-*

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tain there can be no better Remedy found for Grief, than this, which that great Phyſician of Souls, among the immenſe Treaſures of wholeſome Wiſdom, brought down from Heaven to us. And yet how many things have I omitted, which might be drawn from the ſame Fountain? But theſe may ſuffice if we drink them very greedily; ſo that they run into the very Bowels and every corner of our Souls. That will be a great deal better employment to imbibe theſe heavenly Truths into our Hearts, than to let them ſteep in Tears, and ſtill be finding out new cauſes why we ſhould lament. Why cannot we as well be muſtering up the cauſes of our Comfort, and place this in the head of them (which our Lord hath expreſſed in few words, John 14. 19.) becauſe I live, ye ſhall live alſo? *In this we ſhall reſt ſatisfied, if we do not abandon our ſelves to ſuch an immoderate Paſſion, as will not let us underſtand the Divineſt Reaſon.*

SECT.

SECT. IX.

The Concluſion: Which contains an Advice to thoſe that are in love with Sorrow. And an Advice for the reaping Profit by this Book. And a brief Recapitulation of the chief Matters in it.

Let no Man therefore be in love with Tears.

REmember then, I beſeech you, whoſoever you are, that caſt your eyes on theſe lines, what I ſaid at the beginning, take heed you do not indulge your ſelves in your Tears. *Eſt enim & dolendi quædam ambitio*, for there is a certain Ambition even in Mourning, and Men think that they ſhall be the better thought of for their Grief. But aſſure your ſelves, that if we ſtudy to exceed one another in Grief, it is but juſt with God that we ſhould never want Miſery enough, ſeeing we are ſo ambitious of it. If we will mourn immoderately, when he would have us to be patient; we ſhall not keep our ſelves patient, when perhaps there is little or no cauſe to mourn. When the Air is diſpoſed to Rain, it is a long time before we can recover fair Weather; and every little Cloud will

will fall a Weeping, which at another time would have been dry and barren. And juſt ſo it is with thoſe that ſtrive to gather as many Clouds as they can to overcaſt them, and make them ſad. It is ſo long before they can diſperſe them all, that every little thing renews their Grief; as if a cheerful day ſhould never ſhine upon them more.

It was a very handſome Device that one of the Ancient Philoſophers uſed to comfort *Arſinoe*, when he obſerved her to weep immoderately for her Son's death. Let me intreat you, ſaid he, to lend me your Patience till I tell you this Story: On a time *Jupiter* conferred Honour upon all the leſſer Gods or Divine Powers, and there was none of them wanting but only Sorrow. When all the reſt were gone away rejoycing, ſhe came and begged ſome Honour alſo with many Tears and Intreaties. *Jupiter* having conferred all Honours that were worth any thing upon the other Heavenly Powers, He granted to her all that which Men beſtow upon their dead Friends (*viz.* Grief and Tears) as beſt befitting her Quality. Now all theſe little Deities (ſaid this wiſe Man) do love thoſe moſt that love and honour them,

and

and ſo doth Sorrow alſo. They beſtow moſt of their Gifts on their Votaries, and thoſe that pay them conſtant Services; and they care not for thoſe that obſerve none of their Ceremonies. If you therefore beſtow no Honour upon Sorrow, then She will not love you nor come to you: but if you ſtudiouſly ſeek how to pleaſe her, and honour her by Tears and Lamentations, and all ſuch ſad things that are the Offices wherein ſhe delights; ſhe will be in love with you, and you ſhall never want her company, nor be without occaſions of doing continual honour to her. She will be continually ſupplying thee with Tears to pour upon her Altar, and filling thee with Sighs, which are the Incenſe which ſhe loves thou ſhouldſt evaporate toward Heaven. By this Art the wiſe Man ſtaid her Tears; for ſhe knew that he meant, that if we give way to Grief, we ſhall never want it: and much more if we ſeek for Arguments to aggravate it, it will ſtick ſo faſt unto us, that it will never forſake us. Though love and reſpect to our Friends, and the natural affection which diſtinguiſheth us from Beaſts, do allow and require moderate Sorrow and Sadneſs of our Spirit; yet

an intemperate Grief and afflicting of our Souls is *unreaſonable*; for it doth *them* no good: and it is *unnatural*; for it doth both our Body and Mind abundance of harm; and let me add likewiſe, that it is *unchriſtian*, and argues that we have little hope in God either for our ſelves or others. God hath done us the Honour to make us Prieſts unto himſelf; and you know it was the Law for the Prieſts, that none of them ſhould mourn for a dead Friend, unleſs he was of their neareſt Kindred; and therefore let us take heed how we make our ſelves unclean for the Dead, by Weeping ſo, that we ſhould unfit our ſelves for any Chriſtian Service, which God hath appointed us for our conſtant Employment. Can you mourn and praiſe God too? Can you pour out your Souls to God, while you pour out theſe Tears of Grief? Can you pray in Faith for other things, and not be able to believe that you can live without a Friend? Can you read ſeriouſly, when your Eyes are ſore with the ſharpneſs of your Sorrow? Can you meditate of heavenly things, while your thoughts are filled with the Images of ſuch doleful Objects? If not, know that you defile

your

your Prieſthood, and that you muſt inſtantly cleanſe your ſelves, that you may be fit continually to offer up Spiritual Sacrifices to God.

He muſt write theſe things in his heart, who would find the comfort of them.

And for a Concluſion of this Diſcourſe, remember what I ſaid in the former Treatiſe, That you muſt lay theſe Foundations, and grounds of Comfort within your ſelves, or elſe you will always be troubled. It is ſomething within us that muſt ſatisfie our Minds, and not the Enjoyment of any outward Good; and therefore we muſt work theſe Principles into our Hearts, for even *They*, if they be without us, will not profit. We either think it is the thing we want which will cure us, when as it is without us; or elſe that we have Reaſons enough to comfort us, when as alas! we want them alſo, becauſe we let them lie without us, and have them not in our Minds. We have more ways than one to abuſe and deceive our ſelves. At firſt we think, that if we had what our Hearts deſire at this preſent, we ſhould never be diſquieted: And when by Reaſon and Experience we find it otherwiſe, then we make a great many good Principles upon which to reſt our Souls, but they are at a great diſtance alſo from

from our Hearts; and when we ſhould uſe them, they are none of our own no more than any thing in this World.

Let theſe two things then ſettle themſelves in our Minds, which will lead us into the right way of fortifying our Souls both againſt this and all other trouble. Firſt, Never *think that the things which thou wanteſt will cure thee*; for they will rather make the Wound wider, and enlarge thy Wants. The more we have, the more we deſire ſtill to have; and the way to think we have enough, is not to deſire to have too much. It is very well obſerved by *Plutarch*, that it ſeems to us as if our Cloaths did give us Heat, when as they are cold of themſelves, and in a great Heat we ſhift our Cloaths to make us cool. Juſt ſo do Men think, that the things without them will afford them Content; and that if they had a ſumptuous Houſe, and had Riches at command, and were encompaſſed with Servants, and had their Friends to bear them company, they ſhould live moſt ſweetly and deliciouſly; whenas experience teaches us, that we are ſtill deſirous of ſome change in one thing or other about us. It is the Heat of our own Bodies that keeps

Περὶ ἀρετῆς.

keeps us warm, which our Cloaths do only contain and keep in, that it may not fly abroad, and diſperſe in the Air: and ſo is it the livelineſs and ſtrength of our own Spirit that muſt make us live merrily, and which gives all the Pleaſure and Grace to theſe outward things which miniſter to our comfort. They can only help to maintain and increaſe our delights; but our delight muſt ariſe from a more certain cauſe within our ſelves. Add one heap of Riches to another, build great Houſes, invite to thy ſelf Friends and Lovers, unleſs thou doſt free thy ſelf from thy own Deſires, unleſs thou doſt put an end to thy Fears and Cares, and ſuch like things, thou doſt but like him that adminiſters Wine to a Man in a Feaver, or Honey to a Cholerick Perſon, or Meat to him that is troubled with the Cholick; which do not ſtrengthen but deſtroy them. The leſs we have, the better it is, unleſs we deſire but a little. And therefore it is of abſolute neceſſity, that we form to our ſelves ſuch ſtrong Principles as will moderate our Deſires, and make them reaſonable.

But then let me tell you in the ſecond place, *That a good Book, and a Treatiſe of the Principles of Contentment*

may

may be without us as well as any thing else. We think that we have good reasons of being quiet, which will comfort us upon all occasions. But where are they? In our Book? This is no more ours, than our Money that bought it, unless the Book be in our heart. We must labour to write these Truths on our Souls, and turn them into the Reason of our Minds. *Things of Faith we must make as if they were things of Reason: and things of Reason we must make as sensible as if they beat continually upon our Eyes and Ears.* Let us colour and die our Souls with these Notions, or else they will do us but little good. If this Book lye by us, and not in us, it will be little better than wast Paper, Ἀλλὰ γὰρ ἔστιν ὡς εἰς ταμεῖον, &c. saith *Epictetus.* For it is one thing to have Bread and Wine in a Cup-board; and another thing to have them in our Body. When they are eaten and drank, they turn into Flesh and Blood, and make us lusty and strong: but when they lye by us, we think indeed we have them, but they afford us no Nourishment or Refreshment at all. Even so it is in these things, If we inwardly digest them, and turn them (as it were) into the Substance of our Souls, they will make

Arrian 1. 2. *cap* 9.

make us of a lively Complexion; but else we may be pale with Fear, and pine away with Grief; and it is not their fault, but our own. And as he that doth not eat when he should, may have no Stomach when he is weak, but presently vomit up his Food again: So he that minds not these things till he be sick of his Troubles, and in great need of Comfort, will find his Soul (it is most likely) very impatient of the Remedy; and it will be a trouble to him but to read that which will quiet him.

Thus I observe it was with a very great Man, a Person endowed with an extraordinary measure of Wisdom, who rejected himself in a time of Sorrow, all those Counsels that he had skilfully administred to others. *Julius Scaliger* I mean, who writing to a Friend of his to comfort her in her Mourning *, beseeches her to remember, how far it is from common Prudence, *Not to lay down that Grief for our own sake, which we have taken up for the sake of another: And that it is not the part of a sound Judgment to accuse the Fates as if they had done us wrong, and to take a severe Punishment for us upon*

* Epist. 69. ad *Marg. Vitelliam.*

upon our ſelves. Conſider alſo, where is that Perſon we weep for? If in Heaven, What need is there of our Howlings? If in Miſery, Why do we add Loſs to Loſs, Evil to Evil, and becauſe he is Miſerable againſt our Will, make our ſelves freely and willingly Miſerable? But this above all things I would have you keep in mind, that you have nothing, which you have not received, and therefore you owe Thanks, even now, for what you had, to him from whom you received it; and ought ntt to reproach him for calling home his own. For all the Benefits beſtowed on Mortals, are like all things here, frail, withering, and cannot laſt for ever: Nay unſteady, inconſtant, and never equal. If therefore we enjoy any of them, we muſt place it among our Felicities that we were Owners of it: And when by the ſevere Laws of the Univerſe it is ſnatch'd from us, we muſt refreſh our ſelves with the remembrance of it, as if it were preſent, and not vex and torment our ſelves, becauſe of its abſence. Many things like to theſe, and perhaps better, he ſaith, he could ſuggeſt if he thought it needful. And yet this very Counſellor, I obſerve, when his turn came to weep,

was

was ſtrangely overcome with Sorrow for the Death of a little Son of his; but a Child of great hopes. He cries out lamentably, and bewails himſelf without meaſure, ſaying, *In illo vivebam, in illo interii* *, *I lived in him, and in him I died.* "I know he is happy, "and therefore I do not bewail him "in my ſelf, but my ſelf in him: by "whoſe fall I am ſain alſo. I ſay, I "bewail my ſelf, who dye a new kind "of way, and am killed by another's "Death. And then reckoning up the Arguments whereby his Friends ſtudied to comfort him (the very ſame wherewith he thought he could comfort others) he deſpiſes them all, as not worth a Straw; telling them, that they expreſſed indeed a great deal of Humanity to him, but not much Wiſdom. For his Loſs was ſo incomparable, that there was no Hope he ſhould ever ceaſe to lament it. In this I believe he found himſelf happily miſtaken: For time which ends all things, will end our Grief, though we ſtrive never ſo obſtinately to hinder it. His proceeding is ſlow (as one ſpeaks) but the Effect is infallible. But we may learn by ſuch Examples as this, the neceſſity of concocting our own thoughts; and ſetling

* *Oratio in luctu Audecti filii.*

ſetling our ſelves upon our own Rules and Preſcriptions. Otherwiſe we ſhall be in danger (as he pathetically expreſſes his Miſery) to celebrate the Obſequies of our Friends in a ſadder manner than the Heathen did. For they ſacrificed to their Ghoſts only with the Blood of Beaſts; but we ſhall offer up to their memory, all our Counſels, and be at the charge of loſing our very Reaſon.

A recapitulation of the chief things that have been ſaid.

Meditate therefore ſeriouſly of what hath been ſaid. Think that you are not Loſers by your Friends Gains, and that there is no reaſon to be Sorrowful when they are filled with Joy. We love our ſelves indeed better than we do them, and are troubled at our own loſs, not at theirs; but then if the loſs be our own, we can tell better how to repair it. This is our comfort; that it is in our own hands to eaſe our ſelves, if we be the cauſe of our own Trouble. Conſider often that it is as natural to die as it is to be born. That God gives us every thing upon this condition, that we ſhould be content to give it up again when he pleaſes to call for it. That God is a loving Father, and doth every thing for the beſt. That he would have us

love

love *him* more, when he leaves us nothing else to love. That nothing can be dismally sad, which by his Grace and our Care may be turned into Joy. That we ought to turn our Sorrow into Care, lest there be something worse to sorrow for; even the Sin of our immoderate Sorrow. That we ought to live so, that we may comfort our selves with hope we shall see our Friends again that dye in the Lord. That seeing we must dye too, and others must weep for us; by our Life we must leave them something to comfort them, in hope that we are better than if we were with them. We must often consider how much of our Grief depends on meer Fancy, and not on things. We were perhaps at a great distance from our Friends while they lived, and did but seldom see them. The case is not much altered now that they are dead. If we have sustained a loss, we do but double it by losing our own quiet and comfort also. And yet there is more cause of Thankfulness than of Repining; both that we had them so long, and also that God hath taken away only them. Our Grief at last must cease; and that which will end it then, may end it now. Or if it must

end

end it ſelf by its own wearineſs, it is a ſhame that Religious Reaſon cannot do more than meer length of time can do. It is but as we our ſelves would have it, who would have been loth to have died firſt. Or elſe it is as they would have it, who would have been loth to have outlived us, and been ſo ſad as we make it neceſſary to be. They are not quite gone away, but only gone before. And by Sorrow we may tread too faſt upon their Heels. Let us henceforth place our chiefeſt Comfort in God; for if one be taken away, then ſo may another. There will be every day new matter of trouble; and unleſs we be better provided againſt it, we ſhall be every day miſerable. This World is the place of Sorrow; and therefore ſeeing there are things enough to trouble us, let it not be our work to create trouble to our ſelves. Trouble is a thing that will come without our call; but true Joy will not ſpring up without our ſelves. If any Sorrow ſhould oppreſs us, it muſt be for our Sins. And when we mourn for them, let us be ſorrowful we were no more Thankful for ſuch Enjoyments as we have now loſt. Let theſe Tears alſo teach us to take off our Affections from worldly things; all the

Pleasure of whose Possession is scarce big enough to compensate the Trouble of parting with them. And above all, remember that *Jesus* died and entred into the Grave as well as we; and that by his Resurrection he hath opened the Gate to Immortal Life, and is in Glory at God's right hand; and expects your coming thither where he is, out of this calamitous place; and that, in the mean time, you should not disparage your hope in him, by Impatience under the loss of any other thing. And then your Wisdom to distinguish the value of this World from the next, and your Religious Fear to offend your merciful Father, and lose his Blessing, by repining at what he doth, will undoubtedly preserve you from all inordinate and undutiful Sorrow, be the cause of it never so great.

Especially if you consider (as the great Person I mentioned before discourses) *That God takes care of all things; though not of all alike, because they are not all alike.* The degrees of Providence, are according to the degrees of things. He governs the Affairs of Beasts more loosely, those of Men more strictly. "And among Mankind he vouchsafes "to take a special care of Kings and "Princes;

Grotius Epist. XXVI. ad Gallos.

" Princes, as Terreſtrial Stars, from
" whom the Tempeſt of War, or the
" Serenity of Peace, flows down upon
" the People. But that ſupreme Good-
" neſs holds nothing ſo dear, as thoſe
" that are in earneſt good Chriſtians.
" He will have Kingdoms themſelves
" ſerve their uſes. He ordains no-
" thing in which he hath not a parti-
" cular reſpect to them. So that thoſe
" things are for them which ſeem
" againſt them. That is an immove-
" able Decree, *that all things ſhall turn*
" *to the good of thoſe who truly love God.*
" Nor let it ſeem ſtrange if he do
" not treat them delicately, but keep
" them under Diſcipline. Even this
" is part of his Fatherly Care. For
" he either purges them by ſharp Me-
" dicines, which prick the Bowels, if
" in the Crowd they have catch'd
" ſome Infection; or, he Antidotes
" them by ſome wholſome but bitter
" Preſervative, before a Diſeaſe ſeize
" on them; or the Souldier of God-
" muſt be proved, that he, and others
" may ſee how he hath profited. Ver-
" tue is tryed by Difficulties; God
" always exacts ſuch Pains from the
" Pious: And the greater from Chri-
" ſtians, who from the very Banner of

" the Cross ought to understand their
" Obligations. Their Captains strug-
" gling through all manner of Trou-
" bles, dedicated this way to Heaven.
" Why should not we courageously
" engage in the same Warfare; being
" so sure of a noble Reward if we over-
" come, and so sure to overcome if we
" do but fight? For he that is our Re-
" warder, is our Helper. He holds forth
" a Crown to us, and he furnishes us
" with Weapons. He exposes none to
" the Conflict, but whom he knows
" able to endure it, or whom he will
" make able. He can no more deny the
" help of his heavenly Inspirations, to
" those that heartily ask them, than a
" kind and rich Father can deny
" Bread to his hungry Child. How
" many Philosophers, how many of the
" lower sort in former times subdued
" Grief with less help? And shall we,
" who neither want the use of Reason,
" nor the Example of former Times,
" and besides are sure of that peculiar
" mighty Succour from above, turn
" our Backs to any though great Ca-
" lamity?

We shall never sure be guilty of such base Cowardise; especially if in this (when Grief for the loss of our Friends

assaults

assaults us) we can add to all other Comforts, this good Hope; "That the "Soul of him or her, who upon so many "accounts was most dear to us, hath "begun to reap the sweetest Fruits of "its Vertue, and to taste the promised "Reward of sincere Piety. The last "Period of so many Ages, which shall "restore the whole of us to our selves, "that immense Heap of good things, "far beyond all we can think, all we "can wish, doth not now appear to "such a Soul as it doth to us, a great "way off, but near at hand, and just "before its eyes. That which it hath "now is so great, that it wants no-"thing; and yet that is much greater "which it sees it shall have. And do "not say, but it might have come later "thither. *That Person receives more, who in time receives more: It is a great Happiness to be Happy quickly.*

FINIS.

A BRIEF EXHORTATION

TO

Thoſe who are ſhut up from our Society, and deprived at preſent of Publick Inſtruction.

Which may be uſeful to others alſo who have any feeling of God's Judgments.

BY

SYMON PATRICK, D.D.

Now Lord Biſhop of *ELY*.

LONDON,

Printed by *J. R.* for *Ri. Chiſwell*,

MDCXCIX.

AN

Advertiſement.

IT is thought fit to annex to this Treatiſe two little Papers, printed in the time of the late Plague; the latter of them being a Conſolatory Diſcourſe that hath great affinity with the Argument of this Book; and the former, becauſe of its relation to the other, being not handſomely ſeparable from it. Toward the Concluſion alſo of the latter there is ſomething added for the fuller Explication of the 91 Pſalm; *which could be but briefly touched, when it was crowded among ſo many other things into one Sheet of Paper.*

Beloved,

IT is ſo natural to every one when he is in Diſtreſs, to think of thoſe Sins which he preſently concludes have brought him into it, that I am willing to preſume there is none of you, but hath reflected on himſelf before this time, and ask'd his Soul, *What have I done?* Affliction is the Seaſon for Conſideration. It is the Mother of many wiſe Thoughts, and much Knowledge, eſpecially of Mens ſelves; to whom they are too great Strangers till that day comes. In a time then of ſuch great Calamity as this, when the Hand of God preſſes you ſo ſore; to ſuppoſe you to be without all ſerious Reflections on your ways, would be to imagine you as hard as the Stones. We cannot believe you are ſo inſenſible. Now that Death preſents it ſelf ſo near, and looks you

in

in the very face, it is not poſſible but that you begin to conſider how you have lived, and what preparation you have made for another State: Now ſure you ask your ſelves theſe Queſtions with ſome Paſſion, *What have we done?* and *What ſhall we do to be ſaved?* Nay my Charity carries me ſo far as to think, that in ſuch ſtraits as theſe to which you are reduced, you have done a great deal more; and proceeded to make many Reſolutions of amendment. You have vowed to God (I perſwade my ſelf) that if he will ſpare your lives, you will forſake thoſe Sins which have made you ſo miſerable; and live hereafter in a ſtricter obſervance of his holy Commands. You are willing to receive your Lives from his hands on theſe Conditions. You ask them on no other terms, but that they may be better employed for him. And deſire him (I preſume) to deal with you, as you ſeriouſly mean to become new Men

Theſe things therefore paſſing for granted; I will not fill up this little Paper with earneſt Exhortations to Repentance, for which the Rod of God calls ſo loudly; but rather direct

rect you to make it ſuch a Repentance as ſhall never be repented of. And awaken your ſelves, I beſeech you, to conſider what I ſay. Sit down and pauſe a while as you go along, to urge every thing upon your Heart, and what is ſaid here in brief, make long Diſcourſes of to your ſelves; labouring at this preſent to ſupply the Preachers place.

I. And *firſt*, Since you are now looking into your ſelves, I beſeech you ſearch to the very bottom of your Hearts. Though it be a great way thither, yet God hath now given you time and leiſure enough to deſcend into it. As near as you can therefore unravel all your Life, that you may ſee what the whole courſe of it hath been. Reflect, I mean, not only on ſome Sins that are nearer at hand, but look on thoſe that are further off, and lye more out of your view. Lay your ſelves naked, and examine your ſelves all over, both without and within, that you may find out every thing which is offenſive to God. Elſe I muſt tell you, this Affliction will only make Hypocrites, inſtead of producing good Chriſtians. The Fruit of it will be only a partial

partial Reformation, which in effect is none at all. Shall I assist you a little in this great Affair?

Know then that the Sins which you are in search of, are commonly (for more easie understanding sake) comprehended under these three Heads. 1. Such as are directly against God. 2. Such as are an Injury also to your Neighbour. And 3. Such as are against your selves. Some of which likewise consist in doing what you ought not to have done: and others in not doing those things which you ought to have done.

And therefore in your enquiry after the offences against the Majesty of God, you must consider such things a these, Have you not been wont to Blaspheme the Name of God and his Son? Is it not your Custom to Swear and Curse, to deride Religion? and to make a Scoff of Holy things? Or at least have you not been very negligent in your Thoughts of God? Have you used your self to call to mind who made you? Have you spent any time in pondering his great Love in sending his Son to you? Have you not resisted many motions of the Holy Ghost? Have you not omitted to worship God as you

you ought, by daily Prayer, and giving him Thanks? Have you conſtantly attended his publick Service? Have you not ſtaid at home, when you ought to have been in the Houſe of God? Behold then (before you go any further) your Sin in your Puniſhment. You may not go thither if you would, whither when you might have gone you would not. O conſider, how many happy Opportunities have you let paſs unregarded? How many Bleſſings have you received, and never minded from whence they came? How long have you lived, and yet been as without God in the World? Carrying no fear of a ſupreme Power in your mind, no love to the Father of your Being; no grateful ſence of the Benefits which he doth you every moment. For theſe things you ought to be aſhamed and confounded. It ought to make you bluſh to lift up your Eyes to Heaven, when you reflect on theſe Neglects. For there is nothing ſo unnatural as this, to forget him that made you, that ſuſtains you, that provides you with a World of good things continually, both for Soul and Body.

And now when you turn your thoughts

thoughts from hence (as ſoon as Sorrow and Grief will let you) to look upon the Offences which may be committed againſt your Neighbour; you will find them to be ſo many, that it will coſt you ſome time to do no more than know them. For as many Perſons as you are acquainted withal, or ſtand in relation unto, ſo many Sins may ariſe by your Injuries or Neglects of them. Some of theſe Perſons (for example-ſake) are your *Equals*. Conſider therefore; have you been always juſt in Word and Deed to them? Have you defrauded no Man? Have you never ſlandered nor back-bited your Neighbours? Have you not been a Make-bate among them, and diſturbed their Peace? Was it not your wont to paſs the time in Jeering of them, or paſſing raſh Cenſures and Judgments upon them? Is there no Malice nor Hatred in your Hearts to any of them? Have you pardoned them when they wronged you? Do you not bear an old Grudge to ſome or other? Are you not forgetful of Benefits, and revengeful of Injuries? Have you ſuccoured, as you were able, thoſe that were in need? Have you not been without Compaſſion to the Poor,

and

and mindful of thoſe that were Sick? All theſe things muſt be examined; and many more will preſent themſelves to our Thoughts, if you do ſeriouſly employ them to find out thoſe Faults that are to be amended.

And again you will ſee (if you look about you) that there are other Perſons who ſtand *Above* you, requiring other regards than your *Equals* do. And here it is much to be conſidered, whether you have dutifully carried your ſelves to your natural Parents. Whether you have honoured the King, with your Spiritual Governours and Paſtors, as you ought. And whether your Maſters and all your Betters have had their due reſpect. Have you not been irreverent in your Behaviour or Speeches to ſome of theſe? Have you not diſobeyed their juſt Commands, and contemned their Orders? Have you not cauſeleſly quarrelled with their Injunctions, and found fault with their Government? Nay hath it not been your manner to revile them and ſpeak evil of them? Are you not ready to believe all the evil that is ſpoken by others; and to ſit in Judgment upon your Governours? Do you not ſlight and undervalue their Authority?

Have

have you not mean Thoughts of them, never conſidering that they are ſet by God over you? I doubt theſe are Sins that have ſpread themſelves far more than the Plague. And therefore narrowly examine your ſelves about them, that none of them may eſcape your notice.

And then caſt your Eyes on other Perſons that are *below* you, who may charge you it is poſſible with many Sins more. Conſider, what care have you taken of your Children, your Servants, and all others who are committed to your Charge, that they may want nothing that is needful either for their Souls or Bodies? Have you made a Conſcience to inſtruct them in their Duty, or to ſend them to be inſtructed? I cannot inſtance in all Particulars, unleſs I ſhould write a Book; and therefore I deſire thoſe who are Parents, only to enquire about this one thing which is of great moment. Have you put your Children in mind often of the Vow they made in Baptiſm? Do you remember them of their Promiſe, to forſake the Devil and all his Works, and to keep God's Holy Will and Commandments? Do you tell them that God hath taken them to be

his

his Children, and that they may not therefore do as they liſt, but as he would have them? Do you teach them the Catechiſm which is appointed for their Inſtruction; and take care they come to him that hath the cure of Souls among you when it is required, there reverently to receive his Admonitions? I fear theſe things are too much neglected, if not deſpiſed, or elſe we ſhould ſee Chriſtian People in better condition. If any of you therefore intend now to make one good Chriſtian, let him call himſelf to an account in this particular.

You ſee (my Brethren) already, that it is a very ſerious Buſineſs to amend, ſeeing there are ſo many things to be ſet in order. And yet you have not heard all that you have to do if you deſign a Reformation. For you are to conſider how you have reſpected your ſelves, to whom there is a great reverence due, and whom many things do very much misbecome. As for Example, Is it fit for a rational Creature to mind nothing elſe but getting of wealth which he muſt ſo ſhortly leave? Hath he nothing elſe to care for but what he ſhall eat, and what he ſhall drink, and where-

wherewithal he ſhall be cloathed? Is it ſeemly for him to wallow in Drink, to burn with Luſt and filthy Deſires? How doth he look when he is full of Wrath, and tranſported by his Choler? Is he not quite transformed? Doth he not ſeem to be beſide himſelf? Examine your ſelves then in theſe things; in matters of Temperance, of Chaſtity, of Meekneſs, of Patience, of Heavenly-mindedneſs, and ſuch like. And think you are not your ſelves, till you be reclaimed from the ſottiſh Vice of Drinking and Tippling; from beaſtly Uncleanneſs; from Fury and Rage, which are no leſs Brutiſh; nay from Earthly-mindedneſs and the love of Money, which is a very groſs Stupidity.

But I ſee it will not conſiſt with the Brevity I deſign, to ſay any more on this Head, but the reſt muſt be left to your own Conſcience. Only let me briefly note *Two* Benefits which you will receive by an impartial ſober weighing of what hath been ſaid. *Firſt*, You will ſee that it is a work of Time and Pains to amend ſo many things as you may find amiſs; and therefore will require not only your preſent, but your future Endeavours.

Eſpe-

Especially if you consider, that in all the cases I have mentioned, there are these things likewise to be examined and pondered. The frequency of those Sins; the delight you took in them; the Expence of Time and Money they put you to, the degree of Boldness and Shamelessness; the Scandal they brought along with them; the Dishonour they did to Religion, to Holy-days, and holy things; the many Reproofs and Checks they were against; with all the Vows and Resolutions which you broke that you might commit them. If these things I say, be weighed, you will not easily believe your selves, if you should fansie that the business is already done, which I suppose was but begun together with this Affliction that is upon you. And now I mention your Affliction; it gives a fit occasion for the *Second* Note which I would have you make, *viz.* That your Punishment is a great deal less than you deserve. That you have not received so many Stripes, as you have committed Offences. Here being such a vast number of Sins which you may find your selves guilty of, it will make you cry out (if you be touched with any pious sense) *It is of the Lord's*

Mercies

mercies that we are not consumed. Why doth a living man complain, a man for the Punishment of his Sins? There is no reason that we should repine under his afflicting Hand, but rather bless his Goodness, that we are not in a far more lamentable Condition.

II. And that you may not be more miserable, nor after severer strokes here fall into everlasting Condemnation, I beseech you as you love your Souls, stir them up by the Grace of God, to a thorough and speedy Reformation in every particular, wherein you must charge your selves to have done amiss. You see your work; do not go about it with a dull and an heavy Heart; but with Earnestness, with Zeal and Fervour of Spirit, as those who are infinitely concerned in it. The Danger you are in sure will awaken you. The Judgments of God which hang over your Heads, will chase away all Sloth and Laziness. And especially the sad sense of your former Neglects will make you give all diligence that this business may not miscarry in your hands. Which that it may not,

III. I beſeech you in the next place that your purpoſes of Reformation (which I hope you are now forming) may proceed upon a right ground, and flow from a ſound and laſting Principle of Obedience, *viz.* not meerly from the fear and dread of God's preſent Judgments, but from a true Fear of himſelf, and a reverend Regard to his Sovereign Authority. Not meerly that you may now eſcape out of his hands and ſave your lives; but that you may be really his Friends and live to him. If your Reſolutions take their beginning from the heavy ſtroke which is upon you, yet they muſt take their growth and confirmation from the conſideration of the cauſe of it, which is nothing elſe but your Sins againſt God. Theſe you muſt hate more than the Plague it ſelf. You muſt purpoſe to amend out of an abhorrence you have to all Diſobedience againſt His Majeſty, out of a love you bear to his bleſſed Nature and Holy Will; out of a ſenſe he is our Lord and Governour; that all his Laws are juſt and good; that he is your chief Good and laſt End, in agreement with whom only you can be happy. For if it be nothing elſe but the preſent Calamities which awake you;

when

when they are gone you will fall asleep and be secure in your Sins again. But the Fear and the Love of God will always inspire you to do well, and they will never let you return to Folly any more. Those will also make you entire in your Obedience. They are an universal cause of all Vertue. They will not suffer you to be partial in your duty, but throughly instruct you to every good Work. And here I beseech you again to have a respect to all God's Commandments, for it can never be too often remembred. Place not your amendment only in increasing your Devotion, but in bettering your Manners. *This is the damning Hypocrisie of this Age, that it slights all good Morality, and spends its Zeal only in Matters of Worship and Devotion.*

IV. And now I have but one Request more to make to you, which you will easily grant, if the foregoing be entertained. It is thus: If God be pleased to restore you to your liberty again, (which we continually pray for) be sure to make good the Vows which now are upon you. Let it be seen that indeed the Love of God and Religion is in

in your Hearts, and that your purpoſes are not the Fruit of a preſent Paſſion. Cannot you remember that you have made many Promiſes to God before now, which were never performed? Hath not a Sickneſs or a Sermon begot ſome Reſolutions which all vaniſhed away? O ſearch, I beſeech you (if you love your eternal Life) after the cauſe of this Falſeneſs; for it will betray your purpoſes again. Was it not becauſe you did not throughly hate the Sin which you promiſed to leave? Was it not becauſe a right ſenſe of God and goodneſs had not ſetled it ſelf in your Minds? Did not your diſaffection to Sin ariſe only becauſe the temptation was gone? Was not your Appetite then ſurfeited and ſick, which in time recovered it ſelf: Then juſt ſo it will be hereafter, when you go abroad again. You will renew your Friendſhip with your evil Courſes, unleſs you have ſome good Principles in you, ſtronger than all your ſinful Appetites, and than all the Sollicitations of the World.

If you mean therefore to be as good as your word, you ſee it is of abſolute neceſſity to ſettle ſome firm unalterable principle of new obedience in your ſoul.

The former advice must be diligently heeded, unleſs you intend to loſe all your labour: and ſo muſt theſe alſo that follow.

1. The better to aſſure your future obedience, I wiſh you to make ſome experiment upon your ſelves, while you remain within doors. There are ſome things that can be done at this very time: Let us ſee you perform them, if you would have us believe that you mean to amend. Cannot you now be patient, and not think hardly of God or Men? Cannot you bleſs God for this Affliction, and pray that it may do you good? Cannot you ſpend your time very much in Meditation, in Prayer, and in examining your ſelves? Cannot you ſeriouſly deſire the Prayers of good People for you? Cannot you reform that vain and evil Communication, which we hear many of you entertain at your Windows with idle and looſe People, that are not at all affected with the Judgments of God upon the Land? If you will not do theſe, never believe any of the Promiſes you make of amendment in all the reſt.

2. And then I intreat you to reſolve by the Grace of God, to continue thoſe holy

holy Exerciſes of Prayer, Meditation, and examining your ſelves, when you come abroad again; in order to make you perform the other parts of your duty. They are not all Religion (as Men fooliſhly think) but they are the helps and means to bring us to the Practice of all that God commands. Therefore be ſure you ſpend ſome part of every day, in calling to mind your purpoſes, and the Grounds or Reaſons on which they were made. Put your ſelves in mind of God, of your dependance on him, and of the love and duty you owe him. Earneſtly beſeech him, for Jeſus his ſake, to aſſiſt you with the Grace of his holy Spirit, that you may keep your word. And take an account of your performance as often as you can. And let me take the liberty to tell you, it is eaſie here to read your ſin in your preſent Chaſtiſement. You have not loved to be retired, and ſo God ſhuts you up whether you will or no. Shut up your ſelf therefore hereafter in ſecret: get aſide from all company; and be alone with your ſelves and God, if you mean to be ſaved. You have complained it is like in times paſt, that you had no time to ſpare from your neceſſary Oc-

caſions. Behold! now God hath taken away this Objection from this buſie City. Now they have leiſure enough who would find none before. Now he hath left them nothing elſe to do, but to conſider their ways. Their Trades ſtood lately in their way to Heaven: they could not paſs thither through their Shops. And ſo now he hath ſhut up their Shop-doors, and removed their Trade from them. He hath made room now for Religion, which could find no place a little while ago. He would let that into their houſes and hearts, which was barr'd out by innumerable Imployments. He ſeems to bid them now be wiſe Merchants for better things, and to follow a Traffick with Heaven, which they would have no Commerce withal before. This if our People will not ſee, they muſt die (I think) of incurable Blindneſs. And let all thoſe whoſe eyes are opened, have a care to amend this great, this firſt fault, which makes ſo many others.

3. To which let this requeſt be alſo added, that you would all remember to confirm your Reſolutions, by frequent and reverend receiving the Sacrament of the Lord's Supper. A duty too much

much neglected, though it be inſtituted on purpoſe for a remembrance of Chriſt's love in giving his Life for us; than which there is nothing more powerful to move our hearts to all love and obedience. This every little buſineſs in the World can put by. For this Men can find no time; and ſo their Reſolutions are ſtarved, and die for want of ſo good Nouriſhment as this holy Feaſt would afford them. If then you would have them maintained in Life, do not deny your Souls the Benefit of this divine Food, but take all opportunities to refreſh and ſtrengthen them therewith.

4. It would be of great uſe alſo, if you would often ſeriouſly reflect upon the Indulgence of God in ſparing your lives, when ſo many thouſands were every week cut off. Caſt your eyes back upon this mournful time, and think, why was not my Grave digged among the reſt. You cannot imagine the Mercy of God hath ſo mean an end as to continue you here only to eat and drink, to get wealth, and enjoy the reſt of the Pleaſures of the Fleſh. The World is in no ſuch need of you, that you ſhould ſtay only to take up a Room in it. It would ſtill be full enough if you were

gone. Your living when others are dead, is of no conſequence, unleſs it be to prepare for a better Life. Uſe it therefore for that end, and think that you are delivered to glorifie your Creator by new Obedience.

5. I ſhould have deſired you withal, often to think of Death; and not to look upon it as a great way off, becauſe you have eſcaped this ſtroke: It may lie in ambuſh for you in another place, and therefore you are to expect that every where, which waits for you, no body knows where.

6. And laſtly, I ſhould have commended to your moſt ſerious Meditation, the Promiſes of the Life to come; beſeeching you not to loſe ſo great a Good, for want of preſerving a few days longer in that good mind, wherein you now find your ſelves by the Grace of God.

But then I ſhould leave no room for a few words to all truly pious Souls, who may lie under this Calamity as well as others. To you at laſt, O dear Friends, this ſhort Diſcourſe addreſſes it ſelf. And though I know you will not think your ſelves unconcerned in all that hath been ſaid,

but

but find ſomething either to be amended or compleated in you; yet the promiſes of eternal Life (juſt now mentioned) ſeem above all other things; to offer themſelves as moſt proper for your thoughts at this ſeaſon. The hope of this will be your greateſt comfort in this Affliction. This will ſupport you, and make you to rejoyce in the midſt of Tribulation. What though you have the common Portion of others in this preſent time, ſince you have a great deal better prepared for you hereafter? Nay, what though you be now excluded from external communion with the people of God? the time is coming, when you ſhall enter into a moſt happy Fellowſhip, from which there will be no ſeparation. Do not therefore faint under this Affliction, nor be weary when you are corrected. Humbly ſubmit your ſelf to your heavenly Father. Reſign your ſelf into the hands of his wiſe Love, that he may diſpoſe of you as he pleaſes. Believe firmly that he is good even when he ſmites. And think that he who will give you eternal Life, would not deny you a leſs thing if he ſaw it beſt. Remember the Patience of *Job*; or rather ſet be-

fore your eyes, the Example of our bleſſed Saviour, who was *made perfect by Sufferings.* Think that he pities you; and that withal he looks upon you, to ſee how you will now behave your ſelf. Let him behold a Soul meek, contented, couragious, rejoycing always; for there is not a more lovely Spectacle than he can be preſented withall. And let him ſee your belief of his Goſpel ſo ſtrong and lively, that you do not tremble to paſs through that Gate which he hath entred before you. Follow him chearfully to the Grave it ſelf. Remember that he hath overcome Death, that King of Terrors: That he hath deſpoiled it of all its power, and made it Innocent to his Followers. Let it not affright you therefore; but look upon it as a neceſſary paſſage to a better Life. Welcome it as a Friend, and do not take it any longer for an Enemy. Receive it with ſuch a countenance, as if you believed it to be a Meſſenger ſent to fetch you home to your Father's houſe. In theſe good Thoughts I leave you; and heartily commit you to the love and care of our deareſt Lord. Beſeeching you, now that our publick Inſtru-

ctions.

ctions cannot reach you, this private Meſſage may be embraced with as much Affection as it is ſent to you. And beſeeching him alſo, that you may be as ſtrongly moved to a ſpeedy conſideration of theſe things, as I was to the writing of them, for the uſe of thoſe Souls that are committed to my Charge, *Amen.*

Auguſt 19. 1665.

F I N I S.

A

Conſolatory DISCOURSE,

Perſwading

To a Chearful Truſt in God, in theſe Times of Trouble and Danger.

BY

SYMON PATRICK, D.D.

Now Lord Biſhop of *ELY*.

LONDON,

Printed by *J. R.* for *Ri. Chiſwell*,

MDCXCIX.

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SIMON PATRICK, D.D.

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THE face of things is now so calamitous, and there is so much sadness discovers it self, in the looks of all those who are serious and affected with our present Miseries, that it seems as great a deed of Charity to send some Comfort to them, as to call the careless World to Repentance. There hath not a week of late passed, but we are told in the Bills of Mortality, that some are dead of *Grief*. The weight of many Mens Sorrows is so great, that it sinks them into their Graves. And they that are not yet so heavily Oppressed, yet groan under their Burdens, and we hear every day some or other that are ready to faint, by reason of the Anguish of their Spirits. We have some hopes indeed, that the number

ber is not very great who are so sorely distressed; but yet there is a General damp I observe upon the better sort of Souls; and there are many things concur to cast a cloud over their faces. Some are very heavy for the loss of their Friends, and others for the fear of that loss. It afflicts some to see such a decay of Trade, and others begin to have apprehensions of Poverty, and think it is possible they may fall into want. We see Men startled very much to find the Burials swell'd to such an height the Week that is passed; and again it affrights them to think of the sum that this Week current may mount them unto. Most Men are possessed with a fear of Death, which now surrounds them on all sides; and others that have been free from those Terrors, yet are in some dread of that kind of Death that domineers among us. Insomuch that they are very numerous, methinks, whose very Aspects beg for some Consolation. We can cast our Eyes no where but we behold some or other imploring our help, and craving something that may brighten their Countenances, by reviving

and

and cheering their drooping Spirits. That is the errand of this little Paper; which it came into my mind upon these Considerations to send after a former Sheet; that all those who truly repent them of their Sins, and apply their Thoughts and Endeavours to amend their Lives, may not make their Lives a burden to them, by Fears, or Cares, or Grief, or any other of those troublesome Passions which we are apt to be haunted withal.

Now tho' there be many particular supports which are easie to be produced for mens relief, under every one of those evils which are the cause of their Complaints; yet this Discourse being confin'd to so small a compass as a sheet, it will be best to direct you to one Remedy for all Diseases. Especially considering that one Medicine will be better remembered than a great many; that the application and use of it also will be more easie; and that the mind being fixed in one point, it will be the less subject to distraction by a multitude of thoughts. And when I cast mine eye upon the Holy Books, to find that

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which

which may be moſt proper for every Man's caſe; I can ſee nothing ſo much ſpoken of, nothing ſo much magnified and applauded, for a preſent Cure of all Troubles, as *Truſting in God, Our Fathers truſted in thee,* (ſaith the Prophet in that mournful Pſalm 22. 4,5.) *they truſted and thou didſt deliver them. They cried unto thee and were delivered: They truſted in thee, and were not confounded.* Here you have the Practice and Experience of Ancient Times, which are a direction to us in like caſes. You have here ſo approved a Remedy, and which this Divine Writer thought ſo ſafe, that he reſolved to take no other courſe in a time of ſuch Contagion as this is. For having obſerved, that he who flies to the moſt High as his Sanctuary, *abides under the ſhadow of the Almighty,* he determines to ſeek for no other Comfort or Security, but thus concludes with himſelf; *I will ſay of the Lord, He is my refuge, and my fortreſs; my God, in him I will truſt,* Pſalm 91. 1, 2.

Let us ſee then of what this famous and ſo much tried Remedy may conſiſt.

Let

Let us ſearch of what, an Antidote ſo powerful, is compounded. If it be ſuch an Univerſal Medicine, it concerns us very much to be well acquainted with it; that we may not miſtake in the making of it, either by leaving out or putting in of any thing which may ſpoil its Efficacy. And to ſay the truth, it is a very plain and ſimple thing, which will not torture your Wits to comprehend. This is the beginning of your Comfort, that there is nothing in it but what is vulgarly known, if it were but as well followed and put in uſe. It is only to behave our ſelves towards God, as we do to one of our good Neighbours, of whoſe Skill and Fidelity we have aſſurance, and the buſineſs is done.

I. *Firſt*, Then if an honeſt Man give us his word for the performance of any thing we deſire of him; on this we rely as our Security, demanding no other, from whence we are ſaid to truſt that Perſon. Which directs us if we will place our confidence in God, to be throughly perſwaded of the Truth of all that he hath promiſed, reſting aſſu-

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red that it ſhall certainly be fulfilled. Is there nothing that God hath given us his Word for? Doth he not ſtand at all ingaged to us? Can we find nothing upon record that he hath ſaid for our comfort and ſupport in this World of Sorrows? Turn over the leaves of that Book, which is deſervedly called the Book of God, and you will ſee that he hath tyed himſelf unto us for the performance of ſeveral things that highly import us, not only by his Word but by his Oath. He hath teſtified his ſingular Care of the Happineſs of the World. He hath ſhewn the great deſire he hath, that his Creatures ſhould live in good Comfort, and not be Miſerable, in that he hath not only ſaid but ſworn that he will do them good. He hath aſſured us in a more ſolemn manner than could be deſired, that he will provide for us; that he will give us a Competency of theſe worldly Goods; that he will never leave us nor forſake us; that he will be our ſupport and Comforter in all Afflictions; that he will ſtrengthen us on a Bed of languiſhing, and make all our Beds in our Sickneſs; that he will lay no more upon us than

than we ſhall be able to bear; and that all things ſhall work together for good to thoſe that love him. Of which Promiſes you muſt no more doubt, than if it were in your own power to beſtow theſe Bleſſings on your ſelves. And is all this nothing think you, to cheer a Man's Heart? Is there no vertue in theſe words (if ſtedfaſtly believed) to raiſe up your ſinking Spirits? Will it give you no joy to think that you are ſo ſure to be under the Care of God? You would have had him promiſed you, perhaps, that you ſhall never be ſick: or that you ſhall not be ſick of any Contagious Diſeaſe; or that you ſhall have long Life; or come to great Riches and Honours, without which you cannot be content. Poor Fools! He hath promiſed you far nobler Enjoyments, and would not have you ſet your Hearts on things of ſo low Concernment. Beſides thoſe that I have mentioned, there are *Three* moſt remarkable things which he hath paſſed his Word and Faith for, which if you believe, I ſhall ſoon give you ſatisfaction in the leſſer matters of which you are ſo deſirous. *Firſt*, He hath

hath promiſed Forgiveneſs of Sins if you heartily amend. An ineſtimable Favour; and which imports us more than to be well, to be rich, or to enjoy all the Pleaſures on Earth. For they are in truth no Pleaſures, whenſoever a Man thinks of Damnation at the laſt. *Secondly*, He hath promiſed the Gift of the Holy Ghoſt to help and ſuſtain us, to comfort and chear us, to guide and conduct us in our way to the *Third* thing that he hath aſſured us of, and that is, Eternal Life to reward our Piety, our Fidelity, our Patience and Adherence to him. This St. *John* hath ſet a mark upon, as the moſt illuſtrious of all other, ſaying, *This is the promiſe that he hath promiſed us, even Eternal Life*, 1 *Epiſtle* 2. 25. As if he would have us fix our eyes on this above all other things; and have us to think, that if God hath not ſaid ſo much concerning Temporal Enjoyments as we deſire, the reaſon is, becauſe his Word is a thing, which it is fit his Majeſty ſhould paſs in matters of more moment, and of which there might be greater doubt. And truly theſe things which I have named are ſuch, that if we can believe them

them upon his Word, we may well truſt him for all the reſt without his Word. For who can think that he who will give us Heaven, will deny us any thing that is fit for us upon the Earth? Or who can be ſuch an Idiot as to imagine, that he who is ſo liberal as to beſtow Eternal Life, will be ſparing of a long Life to us here, if he judge it moſt convenient? And that will bring me to the *Second* thing, which is,

II. To direct you to place a confidence in God, that he will give you whatſoever is beſt for you, though it be not promiſed. It is a great Imperfection, and robs men of much comfort, not to be able to rely on God, unleſs they have his *Word* for every thing. Is not the *Nature* of God, think you, as great a ſecurity to us as that can be? Truly they that underſtand things, judge it to be rather greater; becauſe it is that which gives credit to his Word. Why do you believe, I beſeech you, what God ſaith? Is it not becauſe you know his Truth and Goodneſs to be ſo unſpotted, that he cannot

not poſſibly deceive you? Let us then be of good cheer. From hence we may derive our comfort, as well as from any thing elſe. Nay this is the very Original and Fountain of all our Conſolation and ſupport, that God is of ſuch a Nature, that he delights in the welfare and Contentment of his Creatures. From this we may fetch as much Joy as we pleaſe. We need not doubt to conclude from hence, that we ſhall have all that is good for us, though there were not one word ſaid of it. And he is neither good nor wiſe that will deſire more, and not reſt himſelf contented in this perſwaſion. Let us have recourſe if you pleaſe to our dealings one with another; for by them I told you we ſhould beſt underſtand what it is to truſt in God. Do we never repoſe a confidence in an excellent Perſon, unleſs he gives us his Word or his Bond? Are there not ſome Men, of whom we have ſuch an high opinion, that we readily depoſit our Money, our Jewels, our Deeds, or any thing elſe in their hands, and never ſo much as ask them to give us their Promiſe that they will ſafely keep them for us? Why do we think it ſtrange then to depend

depend on God in this manner? Why do we not think that we have Assurance enough from the absolute Perfection of God's Nature, that it shall go well with us? What is the matter that we cannot be satisfied without he pass his Word, and that we are not confident in himself that we shall want no good thing? In my poor Judgment this is rather to trust in God than the Other. I mean, he is more properly said to Trust in God, who perswades himself, that he is so good, as to give him all things needful, though not particularly promised; than he that relies only on his Word. For this latter is rather to be called *Faith* than *Trust*. Between which two there seems to be this difference, that *Faith* hath respect only to the Word of God; to what he saith and expresses, but *Trust* goes further, and hath respect also to God himself. It looks not only at what he is ingaged to do; but at what he is inclined to do for us. Conclude therefore with the *Psalmist*, and pronounce it in a joyful and triumphant manner (84. 11, 12.) *The Lord God is a Sun and a shield: The Lord will give grace and glory; and*

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no good thing will he withhold from them that walk uprightly. O Lord God of Hosts, blessed is the man that trusteth in thee. He doth not envy any of his Blessings to us. He is as free of his Favours, as the Sun is of his Beams. He is no more backward and unwilling to do us any good, than that great Lamp of Heaven (which is as it were his visible Image) is to impart its Light and Heat to the World. And therefore he is in a blessed Condition that trusts in God. He hath united himself by that means to the very Fountain and source of all good things; and so cannot fail to enjoy in every condition, that which is most profitable for him. Be it Health, be it Riches, be it long Life; which we think is best for us; if God think so too, we may resolve his Bounty will not let us want it, but certainly bestow it upon us. I shall stay till anon to ask you if you can find no comfort in this Perswasion; and now proceed to tell you in the *Third place*, that in order to your full content.

III. You

III. You muſt in this confidence commit your ſelves to his good Providence, that he may diſpoſe of you as he pleaſes. If you verily believe that God will have a care of you, then you cannot chuſe but yield up your ſelf and all you have to his wiſe Goodneſs, deſiring that every thing may be as he, not as you will. For doth not he that truſts in another, whether in his Word, or his Vertue, leave any thing with him, and depoſite it in his hands? Doth he not reſt aſſured that it will be ſafe; that he will diſpoſe of it as ſhall be moſt fitting; or that he will improve it for his Benefit? Do we not ſee that he ceaſes to trouble himſelf any further, when he hath once ſecured his Goods in this Man's keeping? That he caſts away all Care; that he is not poſſeſſed with Fears; but ſaith as we muſt do of God, *I know whom I have truſted.* You do vainly then pretend to truſt in the Father of Mercies, and as vainly hope for any contentment, if you do not thus reſign up your ſelves and all your Concern-

ments unto him, being fully satisfied that he will do what is most conducing to your good. This is the confidence that he expects we will repose in him, if we take him for our Friend. And whatsoever Men of fancy may perswade themselves, this is a nobler degree of Trust in God, than to have the particular confidence (which they so eagerly aspire unto) that he will do this or that. This in truth puts the most Honour upon him, when we relinquish our own particular desires, and refer all to his Will. This is the most certain mark of our believing him to be what he is, when we dare thus leave our selves intirely to him, that he may do as he pleases with us. The Times are now very sickly; we are all in great danger; and know not to what Remedies we should fly. Death hath fetch'd away so many round about us, that we may fear he will come for us next. If we will now act the part of good Christians, or if we will have any constant Comfort, we must all say as *David* doth, *What time I am afraid, I will trust in thee.* Let us now

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refer all to God, who knows beſt what uſe he hath for his Creatures; and where it is moſt fit to beſtow them, either in this World or in the other. Let us be confident he will diſpoſe us there where it is moſt neceſſary, and beſt for us to be. And in this confidence we ſhall find abundant ſatisfaction, both in this and all other things that trouble us. It will keep us in perfect peace, thus to ſtay our minds on him. Nay, I think fit to add, that if there be any way to have that which we are naturally inclined to wiſh (be it Health, or Plenty, or any thing elſe) this is it. For doth not a Perſon that is perfectly and without any Conditions intruſted by us, think himſelf more ingaged and concerned to diſpoſe of what we leave with him, not only to our advantage, but as near as may be to our hearts deſire? Do not think then that God is ſo unkind, that he loves to croſs us in that which we are inclined to ask, after we have ſubmitted it wholly to him. Believe that he will deal very tenderly with thoſe who have ſuch an high eſteem

of him, that they ask nothing but that he will do as ſeems good in his eyes. He hath a greater care of theſe Mens Goods than any others. He is more ingaged to them (if we may ſpeak in our common Phraſe) and they ſhall ſee he will deal very well with them. He is much pleaſed that they leave all to his Wiſdom, and therefore will not fail to let them fare the better, for not interpoſing their own particular Deſires. But if we will be taking upon us to preſcribe to him what courſe he ſhall take; if we behave our ſelves as if we ſhould be undone, unleſs things go in that one way which we determine, and therefore are always ſollicitouſly intreating him for this and that which we fancy nearly concerns our worldly Eſtate; then we diſoblige him very much. It is a ſign we would take things out of his management if we could; and be glad to have the ordering of Affairs in our own power. It ſhews that we are loth to truſt him, and that we ſuſpect his Wiſdom and Goodneſs, or at leaſt that we have no ſuch feeling of them, but that we had rather

rather rely upon our own Skill and Love to our ſelves. Now how can this chuſe but render our condition as unſecure as it will make it uncomfortable: We can never have any ſetled Peace, unleſs we quietly commit our ſelves to God; nor can we hope for any Safety at all, which is furtheſt off from thoſe who ſo little eſteem his Will, that they prefer their own before it. Away therefore with all your Cares (if you would be happy) and caſt them upon him, for he careth for you, 1 *Pet.* 5. 7. Throw them intirely upon him, for it is his buſineſs to govern the World and not yours. Let him ſee you reſt your ſelves with as compoſed a Spirit on his Providence, as if it were in your own hands to do what you liſt. This is the only way to pleaſe him, and you will never ſure be pleaſed your ſelves, unleſs you think that he is ſo too.

IV. And now having thus caſt your Care upon him, it muſt be your care to *walk uprightly* before him; for from ſuch Perſons (you heard) he will

withhold no good thing. It is no part of your work indeed, to buſie your thoughts about future Events; but there is ſomething elſe that lies upon you, which is to do what God at preſent bids you, that ſo you may be always qualified for his Favours. This is not only a neceſſary Concomitant of our truſting in God, but a part of it. We muſt *commit our Souls* (or lives) *to him in well doing, as into the hands of a faithful Creator*, 1 Pet. 4. 19. We muſt *truſt in the Lord and do good; ſo ſhalt we dwell in the Land, and verily we ſhall be fed.* Pſalm 37. 3. Great heed muſt be taken, that you leave not out this Ingredient (as I may call it) of *doing good*, when you are forming your truſt in God; for the Remedy will be quite ſpoiled if this be wanting. For have you not ſeen, that to truſt in God is to take his Word, to believe that he ſaith true whatſoever it be that he ſpeaks? Now how ſolemnly hath he told you, that his face is againſt them that do evil, to cut off the remembrance of them from the earth? That the way of the Ungodly ſhall be turn-

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ed up-ſide down? That the Wicked ſhall fall into Miſchief? And therefore muſt you not be perſwaded that there is no way to be Happy in this World, or in the other, but by following of his Counſels, and obeying his Commands? If you truſt God, you muſt neceſſarily govern your ſelves by this belief. If you give any credit to him, you muſt obſerve thoſe Rules whereby he would have you to live. And you muſt reſolve that he hath no confidence in God, who hopes for his Bleſſing in thoſe ways which he hath ſaid ſhall not proſper. No, he confides in his own bold Fancy and preſumptuous Thoughts. He contradicts God, and gives him the Lie. He ſaith in effect, that he will not truſt his Word, which hath expreſly told us, that *he who walks uprightly ſhall be ſaved; but he that is perverſe in his ways ſhall fall at once*, Prov. 28. 18. You muſt live ſoberly, righteouſly and godly in the World, if you will have any Comfort. You muſt walk with God, if you will be under his Shadow. When you run away from him, you fly from your Shield, and loſe your

confidence of his Protection. In evil ways you are insecure, and there the Angel of Death is most like to meet you. *But let all those that put their trust in God rejoyce, let them ever shout for Joy. For thou Lord wilt bless the Righteous, with favour wilt thou compass him as with a shield,* Psalm 5. 11, 12. Where the *Righteous* (you may observe) and they that *put their trust in God* are the very same Men, and the only Persons that can rejoyce and expect that he will defend them from all that will prove hurtful to them.

Thus I have briefly shewn you, of what this Ancient and Divine Remedy doth consist. All that remains, is to reflect and consider if there be not both great cause thus to trust in God; and also such great Comfort in so doing, that a Man may shout for joy, as you heard the *Psalmist* just now express it.

As for the Cause; there are so many grounds of our confidence, as there are Perfections in God. His Goodness is so great, that he delights in our Hap-

Happineſs. His Wiſdom is ſo great, that he cannot miſtake, nor make any choice of that for us which is pernicious: His Power is ſo great, that as nothing can come to paſs without his leave, ſo nothing can be hindred which his Wiſdom and Goodneſs will have done. He is Faithful and Juſt alſo, and cannot but make good his Word. And beſides, he is ſo Immutable, that he always governs the World by the ſame eternal Rules, and gives us thereby the ſame hopes in him, that good Men have ever had.

Why do we not rejoyce in God then as well as they? What Comfort would you have that is not here to be found? Are good hopes in the Immortal, only Wiſe God, nothing worth? Or can they give but a feeble Support to thoſe that are Owners of them? If they can do any thing, you ſee plainly there is great cauſe for them, and greater than for many other things. They are ſecured ſo many ways, that it is manifeſt God would not have us want the Comfort of them. The

Power of God (for example ſake) may make you fear him, and there is great reaſon for it; but it will not produce love to him. On the other ſide, the Goodneſs of God will make you love him, but it doth not ſo eaſily produce fear. Theſe Affections grow (as it were) on ſingle roots; and that which bears the one doth not bear the other. But as for Truſt in God, that grows upon them both. The Power of God will make us confide in him as well as his Goodneſs. And beſides the Wiſdom, the Juſtice, the Faithfulneſs, and the Eternity of God, give ſtrength and force unto our confidence. All theſe are apt to beget in us aſſurance of good from him; ſo that if that be of any moment to our Support and Conſolation, we cannot well be without them.

And verily it is of exceeding great conſequence. The Comfort that it gives is infinite, and cannot be limited. It extends it ſelf to all things, to every Caſe and Condition of Life. There is no Evil which threatens us in

in this World, but it can help and arm us againſt the aſſaults of it. It cuts off all the matter of our trouble. We need not fear any thing. We need not be careful for any thing. We need not torment our ſelves with reſtleſs deſires. And there is no cauſe that we ſhould be wounded with any Grief and Sorrow. We have nothing left us to do, but only to rejoyce always, becauſe we are in his hands who *exerciſeth loving kindneſs, Judgment and Righteouſneſs in the Earth; and proteſts that in theſe things he delights*, Jer. 9. 24. In this we may glory and make our boaſt. This may juſtly fill us with Joy and Gladneſs, which are the only Paſſions that this Truſt leaves in poſſeſſion of the heart. We may ſay continually, *Let the Lord be magnified, which hath pleaſure in the proſperity of his Servants.* There is nothing can fall out in which we may not reſt exceedingly ſatisfied. We may welcome any thing with a pleaſant countenance, becauſe it is the appointment of our loving Father, to whoſe care we have left the ordering of all

that

that belongs to us. It is impoſſible any thing ſhould come to us, unleſs the Goodneſs of God be firſt conſulted. No Plague (for inſtance) can ſmite us, but Almighty Power muſt firſt give way. There cannot the leaſt thing which we call evil ſo much as touch us, but infinite Wiſdom muſt conſent unto it. And who would be troubled, if theſe ſhall bid Poverty, or Sickneſs, or the loſs of Friends, or Death it ſelf, go to him? Where is his wit that would bid them ſtay away, when God commands them to come? Will any Man that is adviſed take it ill, that that is done which the infinite Wiſdom and Goodneſs appoints? Will he deſire any thing ſhould be otherways than as that ſhall direct? What contentment could a Man take in a place, if it were poſſible to ſtay in it, againſt the Will and Pleaſure of Heaven? Or to what purpoſe is it, to wiſh to remain any longer here, when the Soveraign of the World would remove us to another and a better Country? No, we ſhould ſay chearfully, The Will of the Lord be done. It is the Lord, let him

him do as ſeems good in his ſight. Now Lord, will thy Servant depart in Peace: We will come, now that thou calleſt us. Thou art good and thou doſt good? and therefore we will readily follow thee, though thou leadeſt us to the Grave.

I know indeed that there are many who would be glad if I could ſay ſomething elſe unto them: And who would rejoyce more, than I doubt they will do in this Diſcourſe, if I could give them ground to believe that they ſhall certainly be preſerved, by confidence in God, from the Infection that is abroad. This is the thing which they look for. They are much in love with Life, and ſo they would think themſelves happy if they could be aſſured they ſhall not loſe it. They would fain have us to put this confidence into their Minds, by putting it into the Nature of Truſt in God. It is worth little they imagine, if this Perſwaſion be not intermixed with it. And if the 91 *Pſalm* be not thus expounded, they can take

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but ſmall Comfort in the reading of it.

But as I am loth to deceive any body, ſo I would not willingly have Men deceive themſelves, by miſunderſtanding that and other places of Holy Writ. I would not have them be more bold than truly confident; the effect of which will be this, that they muſt needs be extreamly troubled and confounded when they find themſelves confuted by Death. Some indeed of theſe Bold Believers may eſcape, and ſo they would without this confidence; but others of them may die, and then conſider what an amazement it will be to meet with a diſappointment. For, I beſeech you, have not all Ages taught us, that good Men die as well as others by Peſtilential breaths? Not ſo many indeed as of the reſt, becauſe there are not ſo many of them to die. They are but thinly ſcattered in the World; and therefore at no time can there as many fall of them as of the bad. But yet I ſay, do not ſome of them feel this ſtroak of God? Will he condemn

demn all thoſe for wicked, or ſuch as had no truſt in God, who have periſh'd in this great Mortality? It is no good ſign that you ſhall be ſafe, if you be ſo uncharitable For you ought not ſo much as to conclude, that they were all defective in this Duty, of confiding in the Almighty. And yet there is no avoiding it, but you muſt ſay one of theſe two things; either that there is no ground for this abſolute confidence of being preſerved, or that all thoſe whoſe lives were not preſerved, did not do their duty in relying upon this promiſe of God (as ſome take it to be) for their Safety. If you will not condemn them, then you muſt condemn theſe arrogant Pretences and high Confidences, which limit God to Mens own Deſires.

But what ſhall we ſay then to the words of the Pſalmiſt, you will ask? Are not they a Promiſe from God, that all ſuch as will truſt themſelves with him ſhall be ſecured? Do they not tell us, that a Man ſo qualified ſhall ſee ten thouſand

thouſand fall about him, and he eſcape? 91. 7.

I anſwer; No, They are not a Promiſe made to us by God: but rather a kind of Promiſe which the *Pſalmiſt* makes to himſelf, of Safety and Protection in time to come, grounded upon the experience of what God had done for him already. The Experiment which he had newly made of the ſucceſsfulneſs of this courſe (to fly to God by an humble Faith and Reſignation to him) raiſed him to a hope in his Goodneſs for the future; that by the ſame means he ſhould ſtill be preſerved. This will be better underſtood, if the occaſion of the *Pſalm* be marked. Many of the *Hebrews* indeed think it was penned by *Moſes*, as the foregoing *Pſalm* was upon occaſion of the Plague in the Wilderneſs: But it is more probable that it was writ by *David* in the time of that great Plague, when the Angel of the Lord ſlew 70000, in ſo ſmall a ſpace of time (according to *Joſephus*) as between the Morning, and the next Noon. Upon this the good

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King (as you read in the Story, 1 *Chron.* 21. 16, 17.) and the Elders of *Iſrael* betook themſelves to God, by Prayer, Humiliation and Repentance. Which had ſuch ſucceſs, that juſt as the Angel was coming to ſmite the Citizens of *Jeruſalem*, the ſtroak was diverted, and the Plague ſtayed. Tho' a Thouſand had fallen on one ſide, and Ten thouſand on the other, yet that place was taken into the Protection of the Almighty: and no Execution being done there, it remained an eminent inſtance of the powerfulneſs of this Remedy, and obedient Faith in God. Whereupon the Pſalmiſt, full of Joy in ſo happy a Succeſs, reſolves that he will for ever take this courſe; and proclaims it to all ſucceeding Times, as the beſt Remedy againſt Infection, to take Sanctuary in God: nothing doubting of his Protection, if there be the ſame reaſon for it, that then there was. He obſerving I ſay, that the Man who *dwells in the ſecret place of the moſt High*, verſe 1. (*i. e.* who takes Sanctuary in God by Repentance, Reformation, ardent Prayer, and committing himſelf

ſelf to his Providence) *abides under his ſhadow*, that is, is remarkably defended by him; determines thus with himſelf in the ſecond Verſe; *I will ſay of the Lord*, (*i. e.* to himſelf he reſolves to ſpeak thus on all occaſions) *He is my refuge and my fortreſs; my God, in him I will truſt. Surely he ſhall deliver thee* (ſpeaking ſtill to himſelf) *from the Snare of the Fowler, and from the noiſome Peſtilence*, *i. e.* from all unſeen Dangers, that are moſt unavoidable. Never doubt of his Protection for the time to come, who hath ſo miraculouſly preſerved thee of late. *He will cover thee with his Feathers, and under his Wings thou ſhalt truſt. Thou ſhalt not be afraid for the terror by night*, &c. *A thouſand ſhall fall at thy ſide*, &c. *But no evil ſhall befall thee, neither ſhall any Plague come nigh thy dwelling. For he ſhall give his Angels charge over thee, to keep thee in all thy ways.* And ſo forward till you come to the fourteenth Verſe, he expreſſes his hope in God. Where, as if he heard the Charge that God gave his Angels concerning him, to ſee that no hurt came

to

to him, he concludes in a pious Rapture (verſe 14, 15, 16.) with the words of God to them. *Becauſe he hath ſet his Love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name. He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I ſatisfie him, and ſhew him my Salvation.* The reſt of the *Pſalm*, I ſay, till you come to the *three* laſt *Verſes*, are not ſpoken directly to others, but only to himſelf. They are not the Words of God to *David*, but *David*'s own words to himſelf, to incourage his Heart to confide in God. Which when he hath ended, then at the fourteenth Verſe, I obſerve, the Perſon is changed; and in that heat of Divine Inſpiration wherein he was, he conceives God himſelf ſpeaking to the Angels, and telling them, that he reſolves they ſhall take a particular care of *David*, whom he would preſerve a long time (being of ſo great uſe to his people, and a Type alſo of the *Meſſiah*) from all the Meſchief that evil men, or evil Spirits might deſign

deſign and contrive againſt him. This I make no queſtion is the Scope of the holy Writer. But as for our ſelves, we have no Inſpiration; nor are theſe words ſpoken unto us all, to give us ſuch a particular aſſurance that we ſhall be ſecured from contagious Diſeaſes, as he was, by a ſingular Favour of the Almighty.

Beſides, If we will needs conceive a Promiſe here to be made to all good Men in thoſe days, we have no authority to extend it to all ſuch now. For the Promiſes of the Goſpel are quite of another nature, than thoſe of the Law of *Moſes*; which you may ſuppoſe, if you pleaſe, were here renewed to them. That gave them aſſurance of outward Bleſſings if they obſerved it; of all which, long Life was accounted the chief. But the Goſpel gives us aſſurance of Spiritual Bleſſings; and above all, of eternal Life in the other world. Read the twenty eighth of *Deuteronomy*; and there you ſhall find that God promiſes to bleſs them in their Bodies, in their Goods both within doors and without; if they kept his Pre-

Precepts: but on the contrary threatens that if they did not, he would bring all Miseries on them; and particularly make *the Pestilence cleave to them till he had consumed them*; *and smite them with a Consumption, and with a Feaver, and with Inflammations, and extream Burning*, verse 21, 22. Now in such a calamitous time the *Psalmist* may be thought to promise (that is the most you can make of it) that good Men shall be delivered from those Curses, and have the Blessings made over to them by the Covenant of *Moses*. And therefore you may observe that he speaks here of deliverance from many other things besides the Pestilence, which I never heard, notwithstanding, any body now promise themselves. So that it makes me wonder how some come to be so confident of Preservation from the Plague, upon the score of the *Psalmist's* words, and not from all the rest of the Calamities he here mentions. *Ex. gr.* v. 5. he saith, *Thou shalt not be afraid for the Terror by night* (which may well be expounded of Thieves and Murderers) *nor for the Arrow that flieth by day* (which we may understand of open

open Wars and Battels) *Nor of the Peſtilence which walketh in darkneſs*, i. e. of thoſe contagious Diſeaſes which come from an unknown cauſe; *nor for the deſtruction which waſteth at noon day*, i.e. Calentures and Feavers, which rage moſt when the Weather is hotteſt. And moſt manifeſtly he ſpeaks, *v.* 13. of preſervation from poiſon, and wild Beaſts. Nay, before that he ſaith in general words, *ver.* 10. *No evil ſhall befall thee*, &c. Now doth any good Man promiſe himſelf that he ſhall never fall into the hand of Robbers; that he ſhall not ſuffer in time of War; or ſhall not die of a Feaver; or have any corporal hurt at all come to him? What is the cauſe then that many have ſingled out this of the Peſtilence, which they promiſe themſelves freedom from, by a particular Faith in God; and take no notice at all of the reſt? By the ſame reaſon that they can be confident in this, they may be confident of never being ill at all. They ought to conſider all theſe things as more proper to the times of the Law, when God was in a more earthly Covenant with them; and not promiſe themſelves any of them ſo certainly,

tainly, now that we are in a Covenant founded upon better Promiſes, which teaches us to commit our ſelves and all our Concerns to him; and to refer our ſelves to his wiſdom, that he may chuſe what he ſees beſt for us. This is the higheſt pitch of Chriſtian Confidence: which frames not to it ſelf particular aſſurances of being delivered from this and that Evil; but reſts contented with the preſent, and waits quietly for the future, as that which is ordered by an unerring Underſtanding.

All that we can attain to beyond this, is only ſome hopes, that on ſome great Occaſion, and for ſome ſpecial Reaſon, God may grant us the like preſervation with ſome in former days, from the Peſtilence, and ſuch like Evils. Some hopes I ſay; not ariſing from any particular Promiſe, yet from the Nature of God, and the Experience of ancient times in the like caſes. I will inſtance in two. Firſt, in caſe of a remarkable Repentance and reformation of Life, there is ſome ground to hope for a ſpecial Protection in infectious Times. When the Angel, as you heard,

forbare

forbare to do execution upon *Jeruſalem*, it was upon a deep Humiliation of *David* and the Elders or Nobles, who clad in Sackcloth and falling on their faces, became earneſt Supplicants to God to ſpare that place. This is ſome incouragement to all Men now *who love life and would ſee many days*, to give ſome ſingular Teſtimony of their repentance, and ſincere Reſolution to uſe their Life for better purpoſes than they have done: It is probable it might turn to the Preſervation of their Families, as formerly of that City. Nay, if we ſaw ſome eminent proof of the unfeigned Reformation of the great ones of the Land, God we might hope, would remove his preſent Judgment from us. If all our Elders, *i. e.* Nobles, would joyn with our Soveraign to do ſome notable thing in the Eyes of God and all the World, for the amending themſelves and the whole Kingdom, there is reaſon to expect ſome notable effect.

And again, if a Man be a remarkable Perſon, of great uſe and benefit to the World, and that is like to do God notable Service; there is ſome ground to hope

hope for his Preparation. *David* was ſpared upon this account. He was an excellent Governour; and a Perſon that had a great Zeal for the Honour of God; and was to be a Type alſo of Chriſt. And for this very reaſon, that he might more exactly ſhadow him; we may think the Holy Angels were commanded to miniſter for him; and ſee that no evil Angels hurt him. And God reſolved to beſtow a longer Life on him, that he might the better typifie the everlaſting Kingdom of our Lord and Saviour. And thus it was with the Holy Apoſtles and their Succeſſors; in whom ſome paſſages of this *Pſalm* were literally fulfilled, as others were in our Lord Chriſt. For it is ſaid, Verſe 13. *Thou ſhalt tread upon the Lyon and Adder: the young Lyon and the Dragon ſhalt thou trample under feet.* And juſt thus our Lord ſpeaks to them, when he bad them go and preach, and convert the World, *They ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them,* Mark 16. 18. He having occaſion to uſe their Service, they were defended and ſecured by him from innumerable Miſchiefs; till he

ſaw that by their Deaths they would glorifie him more than by their Lives. The way then to have more than ordinary hopes of Security, is to become more than ordinary Men. And the beſt way even for thoſe Men to preſerve themſelves, is by ſuch a ſtrong truſt in God as I have deſcribed.

For I muſt add now in the Concluſion, that there is a natural Efficacy in it to ſecure us; and that if we maintain it in its full Force and Vigour, it is ſuch a Medicine as ſeldom fails thoſe that rely upon it for their Protection. It is apparent from what Phyſicians write, concerning Preſervatives againſt this Peſtilential Diſeaſe, that they can preſcribe nothing like to Truſt in God, which contains in it the Vertue of them all. Firſt they tell us, that whatſoever expels all Fear, and makes us bold and confident, is of great Efficacy againſt the Infection. And *Secondly*, whatſoever makes us quiet and ſtill; that which calms all Paſſions, and ſtops the rage and boiling of the Blood, hath a ſingular force in it. And *Thirdly*, That it is neceſſary to take Cordials,

and

and to keep up the Spirits in a joyful pitch; for that which makes the Heart merry and chearful, is of notable uſe againſt the Contagion. Now every one of theſe make it manifeſt, that truſting in God is the beſt Antidote in the World, even upon the account of Nature. Becauſe theſe *Three* are the proper and conſtant Effects of it. There is nothing ſo powerful to thruſt out all Fear, and to baniſh Terror and Amazement of Spirit, as to commend our ſelves to God; and to believe that we are in the Almighty hands of our Creator: So that nothing can touch us, but it muſt, as we may ſay, paſs through him before it come at us. And then for quieting and compoſing the Spirit, there is nothing ſo powerful as this. Whilſt we repoſe our ſelves in the Boſom of Almighty Providence, we muſt needs be at reſt, and have a great Stillneſs and Tranquility in our Breaſt. This allays all feveriſh Heats, which either by our Deſires, or Cares, or Grief, or any other Paſſion, are apt to rage. And laſtly, If this will not beget Joy and Gladneſs; what is there that can do it? It is able to put us in the very higheſt pitch of Joy,

into a Triumph and Exultation of Spirit, to think that we are God's care, and live under his ſhadow; and that he ſtands intruſted with us, who is always faithful to thoſe whom he takes into his charge. He that leaves himſelf wholly with him, is eaſed of all other Imployments, and hath this only left to do; to rejoyce in his Holy Name, to make his boaſt of God, and to glory in the Happineſs to which he is arrived. And from all this we may well conclude, that this Antidote will do great Wonders by the Bleſſing of God, who we ſee ſucceeds other means that are but of an inferior Nature.

And therefore let us put our ſelves into the Hands of God, and be aſſured, that if we be not ſaved from the deſtroying Angel, there was great reaſon that we ſhould die; which it was not fit for any Indulgence of Heaven to over-rule. Let us think this Comfort enough, that we have committed our ſelves to him, who will do nothing, but what we would do if we ſaw ſo much as he. And indeed I do not ſee what greater Comfort an aſſurance of Deliverance would give us, than

than we may have in an humble Submiſſion of all to God's Will and Pleaſure. We ſhould have no priviledge above others, but only to know ſomething before-hand which they do not; for as to the thing it ſelf, they may have it (though they do not foreſee it) as well as we. Now what great Comfort is there, meerly in knowing that we ſhall live ſome years longer in this World? Are ſuch Men aſſured alſo, that no other evil ſhall befall them? Shall they never loſe their Health, nor their Friends? Why are they not confident of this too? And that they ſhall die of nothing but old Age; becauſe it is ſaid there, *No evil ſhall befall thee; and with long life will I ſatisfie him*, Verſe 10, 16. Or if they had aſſurance of all this, where is the advantage they have of other Men who pretend to no ſuch Confidence? Is it ſuch an Happineſs meerly to live? Is not this a greater, to know that we ſhall have what God ſees good? To be aſſured we ſhall ſtay here as long as he judges it will make for our Happineſs? And if this be the Comfort, then we are poſſeſſed of it without their particular aſſurances. We know

that a Sparrow falls not to the ground without our Father's Providence. We are certain that if he ſee it beſt we ſhall remain here longer, before we be removed to another place. And indeed that is the thing which Men of higher Confidences than others ſhould be firſt aſſ red of; that ſuch things ſhall make for their greateſt good, or elſe they can with no comfort expect them. About which, ſince I obſerve they are ſo little thoughtful, their confidence methinks is of no value, but only ſpeaks a natural deſire of Life to be very prevalent in them. Nay, their ardent Deſires of arriving at this particular aſſurance of a longer Life, betrays too little Faith of better things. If they were perſwaded thoſe things are true which they read of in another World, what need they be ſo ſollicitous, or eſteem it ſuch a Favour to have aſſurance of living in this; It argues too much Infidelity, that Men are ſo infinitely fearful to leave their preſent Enjoyments: which makes them bend their thoughts rather to perſwade themſelves they ſhall continue here, than to be prepared for a departure to their heavenly Country.

And

And it is a mark alſo of a very low Spirit, to take more Contentment in being aſſured of a longer Life, than in looking upon their Lives as in the hands of a good God. For this is to rejoyce in what God gives, more than in himſelf; and to be pleaſed in one worldly Bleſſing, more than in the vaſt Treaſures of his Providence.

In thoſe then let us think our ſelves to be rich and happy enough. Let us live as if we had great Poſſeſſions in his Love and good Will to us. Let us take our ſelves to be ſo amply indowed there, that we deſire nothing more. And for an Argument that you really think you have enough, let thoſe that are able, impart of their worldly Goods to them that are in need. This will both be an Argument that you truſt in the living God, and not in uncertain Riches; and alſo a great means to ſecure you in this infectious Seaſon. For God hath great uſe of ſuch Men in the World; and they are moſt likely to be preſerved for the good of the Poor who want ſuch Benefactors. And I heartily wiſh that all they who are now fled, had left a large Portion of their

their Charity behind them, for I verily believe it would have been a more effectual means to preserve them, than the change of place, or any other that they can use. But they are out of the reach of this Paper; and it will now hold no more but only these words of *David*, Psalm 62. 8. *Trust in him at all times ye people; pour out your heart before him. God is a refuge for us.*

September 1. 1665.

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